

May 1, 1885.]

Evangelical Christendom.

MAY, 1885.

THE MONTH.

THE death of Lord Cairns came on the public as a surprise. Only a very short time before his decease, he had taken the place of Lord Shaftesbury in the House of Peers in moving an amendment to Lord Thurlow's motion for opening National Museums and Galleries to the public on Sundays. This act was in consistence with the steadfast and life-long convictions of Lord Cairns. His religious views were strongly Evangelical, and his piety was genuine and unquestioned. His eminence as a lawyer and ability as a politician were combined with a nobler distinction in his excellence as a Christian. He began his professional career with the resolution never to do anything that would do violence to his religious convictions, and that resolution he carried out faithfully to the close of his life. He was a zealous supporter and advocate of philanthropic schemes, as well as of movements more purely religious. Though of delicate constitution, he was spared to reach a somewhat advanced age, and his death has left a blank at once in the political and the religious world.

Dr. Coffin, the late Roman Catholic Bishop of Southwark, was one of the band of English clergymen who went over to Rome under the influence of Newman. After joining the Papal Church, he became a Redemptorist, and showed great zeal in the organising of "missions" and "retreats." It is now better than half a century since that Oxford movement began of which Newman was the inspiring genius. What the final issues of the movement may be it is impossible yet to tell, but the success which has attended it so far ought to lead to a still closer union among all who hold Evangelical views, and still more resolute action in the defence and extension of that Protestantism which has proved itself the greatest blessing our country has ever enjoyed.

A very remarkable religious movement has been going on among the students at our colleges. The English universities have been touched by it, but it has come out still more conspicuously in Scotland. Crowded meetings have been held in which many have testified to the spiritual good they have received. One feature of the movement has been that deputations from the colleges have been sent to other colleges, by means of which greater interest has been excited, and warmer sympathy produced. The medical students, a class who are generally regarded as being the roughest and wildest of all, have been very largely influenced by this tide of spiritual life. We stated in a late number that the accounts from the American colleges were very cheering. This fact, taken in combination with what is taking place at home, shows that a very widespread revival of a peculiar character is in progress. When

we consider the enormous influence exercised by those who issue from our universities, as has been attested by very remarkable instances in the past, we may anticipate a very powerful effect for good on the whole community in the years to come. In view of this, it well becomes us to thank God and take courage.

The custom of having Prayer Unions on behalf of special objects has been rooting itself as a recognized institution with the Christian public. Although the Week of Prayer at the beginning of the year, under the guidance of the Evangelical Alliance, is by far the best known of these, yet there are several others which have secured a considerable measure of acceptance. The week beginning with the first Sunday of last month was set apart for prayer for the entire sanctification of the Lord's-day, and ministers were requested to preach on that day on the subject of the obligations of the Christian Sabbath. The increasing disregard of that day, as a season of rest and holy worship, is one of the evil signs of our own time, and Christian parents especially ought to be very careful to train their children to a becoming reverence and due observance of the day which has been blessed and made a blessing to toil-worn and care-laden man.

The death of the Lord Mayor of London has been felt as a shock by the public of the great metropolis. He had before him the prospect of a brilliant and useful year of office, and had already shown the warm interest he took in philanthropic and religious objects by his donations, and by his liberal bestowal of the accommodations of the Mansion House. He was not able to be present at the *Conversazione* in connexion with the Young Men's Christian Association, which was held there at his invitation, and the news of his illness was speedily followed by the tidings of his death. On the subsequent Sunday, many touching references were made to his decease in the leading pulpits of the metropolis.

The new Bishop of Exeter has not been allowed to leave London to enter on the duties of his see without a very warm and cordial expression of the profound respect and affection entertained for him by his former parishioners. At a meeting of the congregation he was presented with a cheque for £1,000. Dr. Bickersteth will be followed by the good wishes of all Evangelical Churchmen in the important position to which he has been raised.

The death of the Dean of Lincoln has made another blank in the company of those distinguished scholars who took part in preparing the Revised Version of the New Testament. Dean Blakesley belonged to the Evangelical party in the Church, so far as he may be considered to have belonged to any party at all. He was, however, more distinguished as a scholar than as a divine. With the revival of sacerdotal pretensions, which has been so marked a feature in the Church of England in recent years, he had no sympathy whatever.

The Council of the Protestant Alliance have entered a seasonable protest against the regulation by which, in Ireland, the Prelates of the Roman Catholic Church were to have precedence, according to rank and seniority, with the Prelates of the Protestant Church of Ireland. The Romish Hierarchy are very keenly alive to the advantages which their system gives them in regard to the claiming of high position, but it is foreign to the spirit of Protestantism to acknowledge titles bestowed by an alien Power. Unfortunately, politicians are too prone to take a different view of the position.

It is a matter of very sincere congratulation that the Royal visit to Ireland has passed off so successfully. The efforts that were made by a few discontented spirits to mar the harmony of the proceedings only served to bring out in stronger relief the genuine enthusiasm of the people. The removal of the disaffection which still too much prevails in the sister island would clear away one of the most powerful barriers to the advancement of that country in enlightenment and prosperity. The cause of Irish missions would be more likely to meet with success under such circumstances. Ireland yet remains the most bigoted of Popish countries, but we trust the days are drawing near when it will become in reality the "Island of the Saints."

The illness of Lord Shaftesbury has, fortunately, not been such as to prevent him from appearing again as the patron of those philanthropic and Christian objects to the promotion of which he has consecrated his long and honoured life. At the annual meeting of the Young Men's Christian Association, presided over by his Lordship, a gratifying account was given of the progress which has been made by the ever increasing number of organizations associated under that title. The removal of the parent society from Aldersgate Street, which was somewhat of a critical and anxious step, has been completely justified by the result. The work done by the association is of the most useful and valuable kind, and we have no doubt that already it has preserved thousands of young men from treading the road to ruin.

On Saturday, April 18, a monument to the Rev. Dr. Moffat was unveiled at his native village of Ormiston, in Scotland. A very large assemblage was gathered on the occasion, including Sir William Muir and other distinguished men. The honour done to this eminent missionary is one he has most richly deserved. Moffat's own career was a remarkable one, and his family connexion with David Livingstone, one of the greatest names in the whole history of missions, has given him an additional claim to remembrance. A very large proportion of distinguished African explorers have been Scotchmen, and it is very likely that the example which has been set of combining exploration with missionary labours will yet be largely followed. The honour, however, of Moffat's missionary career does not belong to any Presbyterian mission, but to the London Missionary Society, which had its representative on the occasion, and which has numbered men of many nationalities and churches among its most effective agents.

Alderman Fowler began his new Mayoralty by a touching incident on the occasion of the meeting of the Widows' Friend Society at the Mansion House. While several other meetings fixed for that place had been postponed, it was felt that there was some propriety in holding a meeting in behalf of widows under the circumstances which had brought the late Lady Mayoress into that class of persons. The May meetings held before the month of May included the Open-air Temperance Mission, the Christian Colportage Association, and several others. The reports were, in general, satisfactory, and showed that a very large amount of good was being done in many channels of activity.

The dangerous and cruel disease which has made General Grant its victim has excited the liveliest commiseration for the sufferer on both sides of the Atlantic. On Easter Sunday he was strong enough to review the bulletin the doctor was writing for publication, and to add a word of his own to it, as a kind of Easter blessing to the people, and in recognition of the general interest in his sufferings,

which he is able to understand, and in which he has taken a grateful satisfaction. The bulletin to which we refer, after describing his condition, closed with the words : "I desire the good-will of all, whether friends or not."

Much prayer has been offered by our Christian brethren in America on behalf of the famous ex-President, that his way might be cheered as he went down to the dark valley of the shadow of death. The following is from the Washington letter of the *New York Independent* : "The constant bulletins which sadden us so about General Grant remind me of what a little newsboy told me once, long ago. He was only about eight years old, and, with a little brother still younger, orphaned, penniless, and friendless. They were the loneliest little waifs I ever knew of. A kind lady found the elder one, sick, as well as hungry, and I met him after she had helped him upward. 'How did you manage when you couldn't sell your papers?' I said one day. 'Well, sometimes when we couldn't sell off, and hadn't even a cent left for supper, we had to ask some kind-looking gentlemen to give us a little. We all has to do that sometimes. An' we knew who to ask very soon. We'd never ask Gen'l Grant when he had his cigar—'cos he'd only shake his head, and not look at us then—but wait till he'd done, and flung the cigar stump away, an' then, I tell you, we didn't hardly ever get less'n half a dollar! Wa'n't he good, tho'?' This was when Grant was living here, while he was President, and used to take a daily walk on the Avenue."

The Archbishop of Canterbury made a remarkable statement at the meeting of the South American Missionary Society. He said: "It was this society which drew the attention of Charles Darwin, and made him, in his pursuit of the wonders of the kingdom of nature, know and realize that there was another kingdom—that of Christ—which was just as wonderful." We trust most sincerely that the Archbishop is correct in the opinion he expresses concerning the religious views of that distinguished naturalist. It is certain, at least, that Darwin himself did not hold many of the wild views which were advocated by his followers, and have become unfortunately associated with his name.

Admiral Sir W. K. Hall, in presiding at the annual meeting of the Band of Hope Union, and making reference to Lord Bramwell's pamphlet, traversed the suggestion made there that if a man chose to drink it was nothing to any one else. If Lord Bramwell had been a Poor-law guardian, as the speaker was, and knew who had to support the drunkard and his family, he would find it was something to him. The pamphlet showed that because a man wore a coronet he did not therefore possess common sense. Lord Bramwell has the merit of being a very direct and vigorous speaker, but his views on the Temperance question differ considerably from that of many of his learned brethren of the legal profession, as again and again has been shown by the charges of various Judges at the opening of the Assizes.

A good man once, when asked to rest a little, replied, "Shall I not have an eternity to rest in?" We are bound to admire his zeal, but perhaps we may be permitted to question his wisdom. The spirit may be willing, and yet the flesh be weak. One confessed, "I am never weary of my Master's work, but I sometimes weary in it." We understand these things better than our fathers did, and have accordingly provided for the recruiting of the strength wasted by long work. The Houses of Rest for Christian Workers at Kilburn and at Eastbourne have proved most serviceable. At the annual meeting, presided over by Dr. Monro Gibson, Mr.

Miller made a passing allusion to the late Lord Cairns and to M. Thiers. The latter had often to be carried to his place of rest after exhausting labours in the Senate, and the former, even in the height of his career, used to take one day's rest in the week, but what he lost pecuniarily he gained in improvement in health. Colonel Sandwith (of the Army Scripture Readers' Society) expressed the pleasure he felt at the progress of the House of Rest since he saw it when established at Wellington, Salop.

LITERARY.

In our modern missionary efforts we are brought into contact anew with countries both of classic and apostolic interest. The names of places familiar to us through the Bible occur again as presenting fresh fields for evangelizing labours. Bithynia, for instance, into which Paul was not permitted to enter, has become of recent years a region in which excellent work has been done for the Gospel among its Armenian inhabitants. Some lively and graphic sketches of these native disciples appear in "Romance of Missions in Bithynia," by Maria A. West (Nisbet and Co.). This little volume is really only a part of the larger work, "Romance of Missions," which is to be issued in portions, so as to facilitate its distribution. The three chapters contain incidents connected with three localities—Bardezag, Adabazar, and Nicomedia. The opening of the book furnishes a very characteristic specimen of the nature of its contents:—

"Teacher," said young preacher Hohannes, as he seated himself on the divan by my side, "I have come to talk with you about a very important matter. You see how much work there is to be done for the women of this village; and according to the customs of our country, it is impossible for me to go out and in among the families, and labour as you have done, during the weeks of your stay among us. None but a woman can do it; and therefore, I wish you to give me Iakoohi, to be my help-mate in work for Christ."

The proposition was a great surprise, and I answered the young man with a decided negative: "Iakoohi is my assistant in the school at Constantinople; she has been carefully trained for her work, and there is no one else of her maturity of character and piety to fill the place. I cannot spare her." But my reply only served to increase his earnestness, and the young preacher urged his suit with so much vigour and native eloquence, that I finally compromised by consenting to leave the decision with the maiden herself.

"And you will ask her to be my wife?" Hohannes said, as he was preparing to leave, with a very satisfied look on his face. This was a new business for me, and I exclaimed at his presumption: "That is asking too much, Hohannes! you are trying to rob me, and will take my hand to perform the deed!" "Yes," he replied, with a merry twinkle in his eye, "I suppose that is what you left America for—to provide Christian wives for us young preachers!" An argument which could not be gainsayed.

Calling Iakoohi to my room, I placed the matter before her in all its bearings. She was sitting by the table, and as I proceeded, rested her head upon her hands, but made no response. Very reluctantly, I asked the important question—"Wilt thou go with this man?" and waited in silence, and with anxious heart, her answer. At last, she softly whispered, "Just as you please." The scale had turned against me, and Hohannes had won the prize! Then, lifting her blushing face, Iakoohi said, "Teacher, you know that I am nineteen years of age, which is considered very old in our country. My friends have long persecuted me because I did not marry. They say it is a shame, and a disgrace to the family. I wished to give myself wholly to the work of the Lord, as you have done; but perhaps I can serve Him in this way."

This was the closing experience of a few weeks' visit, and work among the women, in the village of Bardezag—"little garden"—situated on a sunny slope of one of the mountains of Bithynia, ten miles south of Nicomedia, and about sixty miles south-east of Constantinople. It had never occurred to me that "match-making" would be one of the requirements of a missionary teacher, in a country where the mothers arrange all the preliminaries of marriage—a business mostly performed in the public baths and at church! But an abundant after-experience brought more knowledge, if not facility, in the novel task, until, greatly to my relief, the young theologues were permitted to do the courting for themselves! In due time, Hohannes and Iakoohi were united, and that first experiment proved a complete success.

Some people deal with Scripture in such a way that the divine book is very much put out of sight. There are sermons which may be excellent in every respect, except that there is no Gospel in them; and there are expositions filled with all manner of learning, but in which the mind of God does not appear. After all, what is wanted to nourish Christian faith and intelligence is the very Word itself; and the best helps to study are those which really explain, without explaining away, the actual contents of revelation. A book of this kind is "What Saith the Scripture?" by Dr. J. Anderson (Hodder and Stoughton). The author, though a medical man, is already known by his biblical labours, having written "Searching the Scriptures," etc. The present work is an exposition and analysis of the Pentateuch, Job, and the earlier historical books of the Old Testament. There is a very large amount of useful matter in it, compressed into a small bulk. To use it to profit, the Bible itself should be constantly in the hands of the reader. There is learning without any needless parade of it, and a very devout and practical spirit throughout makes it really helpful to the spiritual life.

THE CRISIS.

THE political situation during the month has been of a most trying and serious nature. The complications which arose between this country and Russia naturally led to the gravest apprehensions of an immediate outbreak of hostilities. The suspense has lingered out from day to day as various rumours and conflicting tidings were put in circulation. No one could fail to realize the magnitude of the struggle that seemed to be impending, and the immensity of the interests which would be placed at stake. It was satisfactory to note the absence of that eager desire to rush into the fray which has sometimes shown itself too strongly among us. The crisis was too serious a one to be contemplated with a light heart. Some efforts were made to call the attention of the public and of the Government to the desirability of appealing to arbitration instead of to arms if the difference could not be settled by negotiation between the two countries. These efforts, however, did not meet with much encouragement, perhaps because, as Canon Fleming remarked, the public thought they would not have any practical value. Meanwhile, the Christian Churches felt it to be their duty to call on their members to make it a matter of very serious prayer that our rulers might be guided aright, and that the war, with all its attendant horrors, might be averted. So great a calamity in prospect might well call for the most sincere humiliation and the most earnest supplication. When God's judgments are on the earth, the inhabitants thereof should learn righteousness. The bearing of a war between ourselves and Russia on the question of the evangelization of the world, is one that has a deep interest to all who care for the honour of our Lord and the welfare of the human family. Since the Indian Mutiny of 1857, immense changes for the better have taken place in that vast dependency of the British Crown. These changes have been so great as to exceed the anticipations of the most skilled observers. Enlightenment and loyalty have gone hand in hand, and although the direct results of missionary labours in the conversion of the natives have been only moderate, yet the time seems to be approaching fast for greater and more thorough movements to take place. If English influence continues to prevail in India, it will end in India becoming a Christian country. We may hope and believe, therefore, that it is in the line of God's plan for blessing the whole world with His Gospel that we should still exercise dominion over those millions of our fellow-men who are just beginning to awake from the spiritual sleep of centuries, and to break the chains of the abject superstitions in

which they have been bound. This thought may animate us with fresh faith and courage both in our active preparations and also in our approach to the throne of heavenly grace. The spirit of our nation, however, has never been raised to that point of devoted Christian earnestness which would carry with it the assurance of mighty tides of blessing. There has been much political wisdom and commercial activity, but not so much of the sense of responsibility for the souls of men. Perhaps the critical and solemn circumstances in which we are placed may have the effect of making us feel more deeply how it becomes us to be ourselves a more truly Christian people, and how it lies upon us to labour strenuously that our heathen fellow-subjects should also be brought to the knowledge of the Saviour.

CHINA AND ITS LITERATURE.

FROM a speech recently delivered by the Rev. Dr. Williamson, of Chefoo, advocating the claims of the China Book and Tract Society, we take the following extract:—

"But what about the present moment? It would be impossible without taking you to China to give you a true idea of the state of literary activity among them just now. I would require to take you to their Pater-noster Row at Pekin—for they have a whole street there devoted to books—to their book-stores in the various cities of the empire, and show you their voluminous works; point you to the students coming out and going in just as they do at home. I would require to take you to their public examinations, where you would see not a few pale-faced, ardent scholars, and also crowds of youths as boisterous and rollicsome as our students at home. I would require to take you into the printing-offices, and show you scores of men employed in cutting and printing; for there are as many men employed in China in publishing the classics alone as are employed in the printing and publishing of our Bible.

"There is one great change which merits our special attention. Notwithstanding the extent of their literature, they now feel that it is useless to aid them to meet the wants of the present day. Consequently, they are compelled to look out of themselves to Western scholars whom the Government have engaged at the various posts. Up to the end of June, 1880, the translators at Pekin had prepared and published ninety-eight works, consisting of 235 volumes, for the benefit of the Chinese people—works chiefly on mathematics, surveying, engineering, chemistry, naval and military science, and international law; also forty-five additional works which are returned by the mandarins. The company in Pekin have likewise been active, and have published several important works—among them (1) a work on political economy,

(2) a translation of the Code Napoleon, (3) Wheaton's International Law, (4) Woolsey's International Law, (5) Bluntschli's International Law, (6) a Diplomatic Guide, besides important works on chemistry and anatomy. And so on with the others.

"There are about from 3,000 up to 15,000 or 18,000 men with degrees in each of the provinces, or nearly 200,000 men who have taken literary degrees. The public examinations are carried on with as much vigour and interest as ever they were. Over one and a-half millions of men follow letters as a profession. Of late, a very great desire has sprung up to learn English, not only on the part of the mercantile classes, but among the sons of the very highest in the land, who wish to render themselves independent of interpreters or translators, and at first hand make use of the English language and English books and periodicals as they are published; and we wish them all success. Several of our missionaries have tried to meet this new phase of character in China, notably Dr. Allen, of Shanghai. He opened a school suited for 200 scholars, thinking that would meet the want. To his surprise, he had over 1,000 applicants, many of them from high mandarin families in Shanghai, and the various cities around Shanghai. The consequence is, he has built three other schools, and is now engaged in erecting a university to meet the wants of the higher scholars. And all over the empire an entire change has taken place in the character of the Chinese. Formerly they kept us at arm's length, now they court the society especially of our literary men who are able to give them any help. This is a phase of character which has just commenced, and will certainly go on at a very greatly increased ratio.

"Surely if there is a country where a Book and Tract Society is needed, or is likely to be useful, it is China."

THE TRUE CHURCH.

THE true Church consists of those who are truly united to Christ. Our Lord has been pleased to give us an infallible sign whereby those who are truly His disciples may be recognized by all who are willing to recognize them. "Hereby shall all know that ye are my disciples, if ye have love one to another." We prepare ourselves to hear from the Master a body of doctrine, a collection of tenets, a creed, in fact, by which the true Church can be identified; and instead of that, we hear Him say that the presence of love is the grand means of identification. This falls in with the opinion that the greatest of heresies is want of charity. The word of the Lord endureth for ever, and the statement of the text is just as true and as vital to-day as it ever was. Before the question, What is the true Church? comes the question, Am I united to Christ? and the new commandment is for the purpose of enabling us to answer this. "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another." One that comes to Christ by faith and receives the forgiveness of sins, is presently notified by the new commandment that he is commissioned to convey Christ's love to his brethren. Our Lord proposed that the identical love which He had been manifesting to the disciples for three years was to be continuously manifested by them—that is, by each of them, by you, by me. This is our distinctive vocation, to be a minister of Christ's love, a channel whereby it shall still reach its objects. They who recognize this obligation, and give their chief attention to the continuous discharge of it, are branches on the true vine, members of the true Church.

It follows from this that those doctrines are of urgency which are connected with this obligation. We are to love Christ, and to abide in Him, find our springs in Him, our strength, wisdom, goodness, all in Him; and to this end, we must have right views of Christ, as divine, as human, as substitutionary, as God manifest in the flesh. We must have right views of the Scripture, as that in which Christ is revealed, and His will declared, and the nature of His salvation expressed. We must have right views of the Spirit, as given unto us to save us from being misled by our prejudices and wrong habits of mind and affection, in reading the Scriptures, and as bringing to us the very power of Christ, that we may resist temptation and walk as Christ hath left us an example. Love secures to

us this instruction by its own spontaneous working; for love is of God, and shows the action of the Divine Spirit within us. They will be right in their theology who are constrained by Christ's love—Christ's love to themselves and Christ's love to their brethren. And thus again we are brought to see that the interests of humanity and the cry of universal nature demand of us that we should give heed to the new commandment, and seek to grasp it in its true significance.

But let us not be deceived. It is easiest to be deceived; hardest, not to mistake in this matter of brotherly love.

Who is my brother? This question is the rock on which many split. You say, "I love those who have much of the image of Christ; those who see with me in Church matters; between whose views and mine there is little friction; with whom I get on pleasantly; with whom I am content to worship." The strength of denominationalism is in this. Let us ask how Christ loved His brethren. We are to love as He loved. Did He go about seeking those in whom it was easy to be interested? Persons of taste, of culture, of blameless deportment, of enlarged views, quick to understand, prompt to follow where He led, docile, self-renouncing, courteous, appreciative? Far from it. He sought the lost sheep of the house of Israel. His disciples were illiterate, unpolished, and very slow to understand Christ's character, His mission. That very day on which the new commandment was given, they had been disputing which of them should be greatest. Supposing that the time was just at hand when He was about to assume great earthly power and authority, they thought of the influential posts, the places of honour and dignity in the Messianic kingdom which He would have to fill, and to which He would naturally call them, and one began to assert against the other his claims. Here was something most uncongenial and repulsive to a nature like Christ's, yet He continued to love them to the end—i.e., to love them until He had redeemed them from these unlovely features. Well, we are to love as Christ loved—i.e., those whose characters are not what we would wish them to be; and our ministry of love is to be of a kind calculated to recover them from their ambition and self-seeking. The more they are bent on self-elevation, the more must we attend to self-humiliation. We are to lay aside our dignity and become their servant, washing their feet, exhibiting to them

the grace in which they are deficient. Christ's love to them enabled Him to look through their pride and selfishness to faith as a grain of mustard seed, and the problem before Him was how to feed that faith with His love so that it should get the victory over these unhappy characteristics. In this He is our example. We are to walk in love as Christ hath loved us and given Himself for us. The whole have no need of a physician; the morally unsound are they who need Christ, and need the love of Christ that is in the disciple. Naturally, we are not drawn to the selfish, the covetous, the overbearing; but they are they who need the ministry of love, that they may be recovered from these things.

Loving Christ, we must love those whom He loves, and we must love them as He loves them. Under the guidance of this love,

we shall not be hindered by denominational differences. While, in the providence of God, we may find ourselves in a particular denomination, the Spirit of Christ will not suffer us to limit our affections and sympathies to those who belong thereto. And we must beware how we figure Christ to ourselves as sectarian—as powerfully drawn to the body we are connected with, and looking coldly at others. It is to be feared that many do make to themselves such a Christ, and rely upon Him for salvation, little thinking that they are relying upon something that has no existence. He tasted death for every man. His eyes run to and fro among all the churches for those who are willing to learn of Him, and He would have our eyes run to and fro after these loved ones, that we may according to our ability communicate to them the love that Christ has shown us.—*Rev. Geo. Bowen.*

THE TABERNACLE OF WITNESS (OR TESTIMONY).

EXOD. xxiv. 18: "And Moses was in the mount forty days and forty nights."

In the preceding part of this chapter we are told that "Moses alone should come near the Lord"—his brother Aaron, the future high priest of the tabernacle, not being permitted to be present at this momentous and long-protracted meeting of the Almighty Jehovah with His chosen servant Moses.

EXOD. xxv. 9: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

EXOD. xxv. 40: "And look that thou make them after their pattern, which was showed thee in the mount."

NUM. viii. 4: "And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had showed Moses, so he made the candlestick."

"The Scriptures must be fulfilled," said our blessed Lord Himself; and the above-recited Scriptures give us the assurance that certain divine realities or eternal truths concerning the right worship of God intermediately, and of the future manifestation of His love and good-will towards men in the promised gift and advent of His well-beloved Son, "through the mouth of His holy prophets which have been since the world began," who should "die for our sins and rise again for our justification," was communicated to Moses, with strict injunctions that he should cause to be made symbolic representations of

the same, "according to all that I show thee." For this purpose it was necessary that wise-hearted men and women, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded, should be employed. It is very observable that it was not the most skilful mechanics that were sought for, but every "wise-hearted man," and that no others were duly qualified for the employment. No distinction appears to have been made in respect of tribe or priestly rank, but those men and women in whom the Lord had put wisdom—those, and those alone, were fitted for the work.

We assume, then, that these work-people had wise and understanding hearts bestowed upon them expressly for this purpose, and so were enabled to enter into the spiritual meaning and intendment of those symbolic instruments, or "figures of the true," which they were employed to make. "The patterns of things in the heavens" (Heb. ix. 23) were to be made very strictly after the pattern "showed thee in the mount." No deviation could be allowed. If these things be so—and there are many Scriptures as to the wise in heart, that "the Lord looketh upon the heart," etc., which might be easily produced, tending to confirm this view—what a glorious and blessed anticipation must have been theirs! May we not reverently suppose that "the mystery which was kept secret since the world began" (Rom. xvi. 25)—the secret of the "Lamb slain from the foundation of the

world," the great mystery of godliness, "God manifest in the flesh,"—was revealed unto them, that He who put wisdom and understanding into their hearts beyond their fellows, made known to them His mercy and loving-kindness towards the house of Israel, and that in the fulness of time all the ends of the earth should see the salvation of God!

In 1 Chron. xxviii. 11, onwards, we read that David, patriarch and prophet, gave to Solomon, his son, the pattern of the porch, etc., etc., and of the place of the mercy seat, and the pattern of all that he had, *by the Spirit*, of the courts of the house of the Lord, etc.; and further, in the 19th verse, "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern;" thus supplying another instance in which similar rules and injunctions were given to adhere to "the patterns of things in the heavens" carried out by Solomon in the erection of the temple at Jerusalem. "All that he had by the Spirit," unfolds to us the source from whence these instructions came to those eminent and chosen servants of the most high God; as it is said of David (Acts ii. 31): "He, seeing these things before, spake of the resurrection of Christ." Is it not, then, made plain to us, through those Scriptures which have been written for our learning, that David *knew* and *understood* the spiritual signification of those symbolic patterns, and the divine reference they contained to David's Son and David's Lord, as well as to the great and all-atoning sacrifice He was to accomplish at Jerusalem for the sins of the world upon the cross of Calvary? To *wise-hearted* people enlightened by the Spirit of God, how must the brazen altar of sacrificial atonement, the laver for washing and purification, the golden candlestick with its sevenfold light, the table of shewbread—so plainly typical of Him who is the true bread come down from heaven—the altar of incense—representing the ever-ascending prayers of His trusting and believing people—the morning and evening sacrifice of a *lamb*,—how distinctly must all these have testified of that Lamb of God that should come into the world! how plainly do they not all point to that manifestation of the love of God to all the children of fallen Adam which we are permitted to know and to rejoice in, as the good tidings of great joy, sung by the angels in heaven! "This is the sum of the tabernacle, even of the tabernacle of testimony" (Exod. xxxviii. 21). A tabernacle of testimony! A testimony to Christ, the Mediator between God and man; a testimony

to Him to whom all the prophets give witness; a testimony extending from the sacrifice of Abel to the time when there shall be "time no longer." The *redemption* money of the children of Israel cast into silver sockets, formed the foundation of the tabernacle (see the Rev. Mr. Spurgeon's powerful exposition of that truth), and redemption under figures of the true, is the glorious theme of the whole structure, from the altar to the mercy seat.

Turning to the New Testament, we read in the Epistle to the Hebrews (chap. viii.): "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." From which words we conclude that this divine tabernacle, which the Lord pitched, and not man, was the tabernacle shown to Moses in the mount in vision, containing the heavenly things, of which he was enjoined to make patterns for the use of the earthly tabernacle, he being strictly enjoined to see that they faithfully represented or symbolized those heavenly things that were shown to him which were "to serve unto the example and shadow of heavenly things."

In the Book of the Revelation of St. John the Divine (xv. 5) we read: "And, behold, the temple of the tabernacle of the testimony in heaven was opened;" being precisely the same descriptive words used in Exod. xxxviii. 21, quoted before. Hence arises the opinion held by many enlightened Christian men, that the temple or tabernacle in heaven shown to St. John was the same as that shown to Moses in the mount of God so many years before. We will not presume to be able to follow out this opinion to its full development, but we can plainly see how beautifully it would exemplify and, as it were, substantiate the fact of our gracious Lord and Saviour being the Alpha and Omega, the beginning and the ending of His one true Church on earth, "which is His body, the fulness of Him that filleth all in all" (Eph. i. 23).

Moreover, we read in the beginning of the Book of the Revelation, or *unveiling* of Jesus Christ, "which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John;" signified it—i.e., made it out by signs. And in verse 3: "Blessed are they that readeth, and they that hear the words

of this prophecy, and keep the things which are written therein;" the reading in this passage taken in the same sense as in Daniel v. 7, 8, when that prophet read the writing on the wall—he expounded the meaning thereof, which no other could do. He alone was wise-hearted; the Almighty had put wisdom and understanding into him, and he could read the signs. Thus do the communications of the All-wise God made to His servant Moses in the construction of the tabernacle, those to the greatly beloved prophet Daniel, and those to the beloved

disciple John, meet and harmonize in one glorious Apocalypse, or unveiling of Jesus Christ; the knowledge of whom, in His having laid down His life for our sakes, shall, in His own good time, "cover the earth, as the waters cover the sea." (Isa. xi. 9): "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. xv. 3).

January, 1885.

H. M.

REVOCATION OF THE EDICT OF NANTES.

At a drawing-room meeting held on the 20th ult., at the house of Mr. Matheson, 120, Queen's Gate, in behalf of the McAll Mission in Paris, M. Réveillaud, a French barrister, who has laboured most enthusiastically in the present religious movement throughout France, speaking in French, said: "This year is the 200th anniversary of the Revocation of the Edict of Nantes. The Edict of Toleration was granted in 1598 by Henry IV. In 1685, after a series of tyrannical measures, Louis XIV. was persuaded that there were no more Protestants left in his dominions, and that the Edict had no longer any meaning. The toleration was revoked. But then the mistake appeared. Five hundred thousand left their loved country, but multitudes caught in the act of emigrating were sent to the galleys. Others were condemned to the same fate for staying, and continuing to worship God. Ministers were hanged. France drove out the very best of her manufacturing population to other lands, and the result of her terrible losses she is feeling to this day. A century later the Nemesis fell on the persecutors. The throne was overturned, and with it fell the altars. The priests were banished. Those that took the sword perished by the sword. The power of the Church depended on the sword, and that sword was broken. Rome has never since succeeded in her attempts to regain her power over the French people. France is a nation without a religion; a *tabula rasa*, to this day. In that fallow ground, it is true weeds grow; frivolity and licentiousness abound, specially in some parts, notably in Paris. But foreigners must not judge of all France by Paris, in whose demoralization some of them have themselves borne a share. But the day of grace for France has not passed. She has given more martyrs for the cause of Christ than any other land in Europe.

The sowing time in France has been a time of tears. They that sow often sow in tears as they think of how many risks come in between sowing and harvest. The toilsome sowing time in this case has been a time of weeping, but the harvest is certain. For God is faithful! May we not be assured that the prayer of the Huguenots for the conversion of France will be answered? The dawn of a new era of reformation has come. After the Revolution the churches were allowed to worship, but not to proselytise. They were chilled by a rationalism which wrought more havoc among them than the sabres of the *dragonnades*. Gradually the churches have been waking up. About the time of the Franco-German war they began to feel that they had a great work to do. Then God, who prepared the time, prepared also the man to teach the churches how to teach the people; how to preach not only from a high pulpit, but at the people's own level and within their reach. The map at the beginning of the report shows (not all) the towns reached by 'the McAll method.' The readiness to hear and listen earnestly is not only in particular districts. It is everywhere. I may say with confidence that if in every canton, or group of about ten village communes in France, you could put an evangelist with the spirit of his Master, he would have an interesting congregation in a year; in two years he could have two churches, and in three years he would have three. The fields are white. Pray ye the Lord of the harvest to send forth more labourers into His harvest."

The Rev. A. F. Beard, D.D., of one of the American churches in Paris, further said: "The fact of God's sovereignty is at once the fact of history and the great encouragement of Christian workers. France has been making progress, when no one dreamed it, to

the point which she has now reached. It is true that, in utter dissatisfaction with any religion yet offered them, multitudes have rebounded to materialism. But the whole land is full of points of interrogation. There is not only a state of need, but a sense of it. Men are saying that if there is really nothing better than materialism or clericalism, then civilization has only refined man's misery. This state of feeling begins in the lowest strata of society, but it is found everywhere. When God sent Mr. McAll to Paris, that good man knew just two sentences of French. They were 'God loves you' and 'I love you,' and these have been the key to all the work. Mrs. McAll was as much providentially prepared for the work as he was. She has translated hymns, and fitted them admirably to music. The children learn these, and carry the Gospel with them to their homes. The ignorance is appalling. One girl was sure she knew who Jesus Christ was; He was one of Napoleon's generals. Great numbers, when they come, do not know whether He is living or dead. When the work began there were 14,000,000 of the population who could not read, and who had never heard a prayer in their own language. Now there are between thirty and forty halls open seven nights a week in Paris, 20,000 children under instruction, and in France 100 halls and 800,000 people under instruction. Every one who comes in contact with Mr. McAll learns to love him, and to trust his almost prophetic spirit. He began work among the poorest in the outskirts. Now he has crowds seven nights a week in halls in the expensive central districts as well. There have been revivals in many parts of the country, where not only whole families, but whole villages have been changed. In Marseilles I have recently addressed numbers of meetings of 300 to 400 people, all of whom confessed Christ as Saviour. Even Corsica, where mediævalism still reigns supreme, has been reached by the movement."

In connexion with this topic, the *Independent* of New York has the following: "On the 18th of next October it will be two hundred years since the Revocation of the Edict of Nantes. The anniversary will be widely observed, not only by the Protestants of France, but also by the descendants of the Huguenots in this and other lands. The significance of the occasion will appear on a glance at the history of French Protestantism. When the Reformation broke out in Germany and England, France also was ready for such a movement.

From the days of the Visigoths, who rejected some prominent points of the Catholic theology, the Gallican Church had often asserted independence of Papal domination. The Albigenses could be subdued by the hierarchy only by the most terrible persecutions. The Reformation in France had the favour of nearly half the great nobles. Theologians like Calvin presented its arguments, and its emotions found voice in the psalms of Marot. The first Protestant Church was established in 1555 at Paris, and in 1559 the Synod was held. The Protestants soon had more than two thousand churches. In 1572 the massacre of St. Bartholomew took place. In 1562 civil war broke out. The conflict lasted for nearly forty years, and in the end the Protestants were overpowered. But on the 13th of April, 1598, Henry iv. signed the Edict of Nantes, which threw over the defeated Huguenots the protection of the law. They were guaranteed toleration for their opinions, with privileges of worship and the right to hold political office. Under the shelter of this instrument they dwelt tolerably secure for nearly a century. But Louis xiv., under the promptings of his priests and his mistress, renewed the persecution of the Protestants. Their assemblies were suppressed, and their houses of worship were torn down. Soldiers were quartered in their homes, and many of them were butchered. After nearly thirty years of such annoyance and persecution, the King, on the 18th of October, 1685, revoked the Edict of Nantes, which had been issued ninety years before, and the crushing out of the Protestant party was made very nearly complete. The revocation was the sentence of civil death to the Huguenots, and it was mercilessly executed. Their condition being made intolerable, they sought relief in exile; and for decades there continued a steady emigration of some of the very best elements of the French nation. It is said that fully a million of the French people left their inhospitable fatherland. Among them were multitudes of the most industrious and skilful artisans; and on the ruins of more than half the commercial and manufacturing industries of France the wealth of other nations was built up. Many of the Huguenots went to England, and the aversion to Romanism which the revocation caused added not a little to the current of feeling which drove James II. from his throne. Many of the Huguenots settled in our American colonies, of which fact we are reminded by the names of towns like New Rochelle, and in the

French names of some of the best known families in different States. For a century the Protestants in France were allowed no position. But in 1787 Louis XVI. was induced to sign an edict securing their civil rights, and in the Revolution of 1789 they were fully restored to political privileges. To-day, the Protestant community in France, though not large as compared with the Catholic party, forms an influential and valuable element in national life. The commemoration next October will not be a joyful occasion, but rather a sad anniversary, a

remembrance of political error and unfraternal injustice. The Committee of the French Protestant Historical Society suggests a service of humiliation and prayer, that God may grant to their beloved country that light from on high which her past history shows that she has often sadly lacked. By the descendants of the Huguenot exiles the day will be observed as one of the turning points of their family story. But, in whatever light it is viewed, the occasion suggests impressive lessons of history and Providence."

JOHN FLETCHER'S PRAYER FOR THE FULNESS.

"SUDDENLY come to thy temple." Turn out all that offends the eyes of thy purity, and destroy all that keeps me out of the rest which remains for thy Christian people; so shall I keep a spiritual Sabbath, a Christian jubilee, to the God of my life. So shall I witness my share in the oil of joy with which thou anointest some Christians above their fellow-believers. I stand in need of that oil, Lord; my lamp burns dim. Sometimes it seems to be even gone out, as that of the foolish virgins; it is more like a smoking flax than a burning and shining light. O quench it not; raise it to a flame. Thou knowest that I do believe in thee; the trembling hand of faith holds thee; and though I have ten thousand times grieved thy pardoning love, thine everlasting arm is still under me to redeem my life from destruction, while thy right hand is over me to crown me with mercies and loving-kindness. But, alas! I am neither sufficiently thankful for thy present mercies, nor sufficiently athirst for thy future favours. Hence, I feel an aching void in my soul, being conscious that I have not attained the heights of grace described in thy Word and enjoyed by thy holiest servants. Their deep experiences, diligences, and the ardour with which they endured the cross, reproach me, and convince me of my manifold wants. I want "power from on high;" I want the penetrating, lasting "unction of the Holy One;" I want to have my vessel (my capacious heart) full of oil, which makes the countenance of wise virgins cheerful. I want a lamp of heavenly illumination and a fire of divine love burning day and night in my heart, as the typical lamps did in the temple and the sacred fire on the altar. I want a full application of the blood which cleanses from all sin, and a strong faith in thy sanctifying word; a faith by which thou

mayest dwell in my heart as the unwavering hope of glory and the fixed object of my love. I want the internal oracle, thy still, small voice, together with Urim and Thummim, "the new name which none knoweth but he that receiveth it." In a word, Lord, I want a plenitude of thy Spirit, the full promise of the Father, and the rivers which flow from the inmost souls of the believers who have gone to the perfection of their dispensation. I do now believe that thou canst and wilt thus "baptize me with the Holy Ghost and with fire;" help my unbelief, confirm and increase my faith with regard to this important baptism. Lord, I have need to be thus baptized of thee, and I am straitened till this baptism is accomplished. By thy baptism of tears in the manger, of water in Jordan, of sweat in Gethsemane, of blood, of fire and vapour, of smoke and flaming wrath on Calvary, baptize, O baptize my soul.

Say to my soul, "I am thy salvation;" and let me feel with my heart, as well as see with my understanding, that thou canst save from sin to the uttermost all that come to God through thee. I am tired of forms, professions, and orthodox notions, so far as they are not pipes or channels to convey life, light, and love to my dead, dark, and stony heart. Neither the plain letter of thy Gospel, nor the sweet foretastes and transient illuminations of thy Spirit, can satisfy the large desires of my faith. Give me thine abiding Spirit, that he may continually shed abroad thy love in my soul. Come, O Lord, with that blessed Spirit; come, thou and thy Father, in that holy Comforter; come to make thy abode with me, or I shall go meekly mourning to my grave. Blessed mourning! Lord, increase it. I had rather wait years for thy fulness than wantonly waste the fragments of thy spiritual bounties, or feed with Laodicean contentment upon the

tainted manna of my former experiences. Righteous Father, I hunger and thirst after thy righteousness; send thy Holy Spirit of promise to fill me therewith, to sanctify me throughout, and to "seal me to the day of eternal redemption" and finished salvation. Not for works of righteousness which I have done, but of mercy, "for Christ's sake," save thou me by the complete washing of regeneration and the full renewing of the Holy

Ghost. And, in order to do this, pour out thy Spirit; shed him abundantly on me, till the fountain of living waters abundantly spring up in my soul, and I can say, in the full sense of the words, that thou livest in me, that my life is hid with Christ in God, and that my spirit is returned to him that gave it—to thee, the first and the last, my Author and my end, my God and my all.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

April 16, 1885.

INTENSE need and suffering from stagnation of trade and public and private works of any account, owing to the general anxiety and political distrust, not in France alone, but in most continental nations. Floods of wrath for the people's day of wrath are well-nigh bursting the hearts of the agglomerated populations of large cities. Public and private efforts to meet in some degree the intense distress of the many are praiseworthy, and the noble efforts to bring the Gospel, the only real comfort and healthy stimulant, to bear, are many, in Paris and elsewhere; but the Anarchists and Atheists are spurring and goading the masses to desperation. "The hour of timidity is passed; the hour of action—of wise, prudent, manly action—is come," says Professor Doumergue. "How long shall we be stopped by trifles—questions of etiquette, of costume, of form, of party? How long shall we remain starched, high-stilted, so far behind our times, so enervated, dispirited, without initiative, energy, or passion for what is holy, noble, generous, ardent? . . . We would, we must, preach the Gospel to our people; neither Catholics nor Liberals can or ought to impede us. Truth, not persons, is at stake. . . . Not only is it to act out Christian faith, but to act out civic wisdom, to resist the stream and turn the current back. These weak failures must be stopped by firmness. The fire which burned in Huguenot veins must be rekindled. France needs their enthusiasm no less in the nineteenth than in the sixteenth century." And to stir up Protestant vigour, all the edicts, from the Edict of Nantes to its Revocation, are being published in a thick volume of 700

pages, to be ready for the anniversary to be celebrated next October. We much doubt if the results expected will be attained by this. But it will be a valuable historical document for Protestant libraries. It is also proposed to create, or rather resuscitate, a society for the promotion or defence of the general interests of French Protestantism. The Protestant *Review of Law, Jurisprudence, and Statistics* (69, Quai Valmy, Paris), is commencing its second year, the first having been hailed as a boon by above 1,200 subscribers. Above 130 important law questions were answered, and delicate law difficulties made plain in its columns. The Permanent Synodical Commission is appealing for funds in favour of the scholarships relinquished by the Government; no dogmatical pledge is required from applicants, their recommendation by their church being deemed sufficient.

The sudden change of Ministry consequent on a military check in Tonquin, has brought two Protestants into the Government: M. de Freycinet (Foreign Affairs), and Clamageran (Finances). The President of the Council, M. Briasson, is, or was, a strenuous advocate of the separation between Church and State, and of the bringing into circulation all funds detained in ecclesiastical or monastic hands, so that all such accumulation of property should be actively employed in public instruction, agriculture, or in other ways, for the country's weal. It is probable that it is to facilitate this consummation, he has separated the Ministry of Public Worship, given to M. Goblet, from that of Justice, which he assumes as President.

The annual meetings in Paris commenced on April 15th, at the Oratoire, by the new Society for the Observance of the

Lord's-day, to be followed by the usual number of well-known religious societies. The subject for discussion by the General Pastoral Conferences is "Conditional Immortality according to the Bible," by Pastors Byse and Ducros; that by the Lutheran Conferences, "The Church and Divorce," by Pastor Vaucher; that by the Free Churches, "What gives Life to a Church," by Pastor Hollard, and "Repentance and Remorse," by Pastor Cordey.

Pastor Byse has resigned his pastorate in Brussels. M. de Carteret, of Jersey, has held Blue Ribbon Temperance meetings in Paris. There are 392,000 public-houses now in France, which, if the male population alone are supposed to drink there, give one for every twenty-five inhabitants. There were 300,000 in 1870, making an increase of 92,000 since that date.

Pastor Viénot, the missionary, is returning to Tahiti with two lady teachers. The news from Lesuto is improving. The subsidies granted by the English Government to the teachers encourage these faithful ones, very few of whom were discouraged during the famine, with no prospect of salary. One entered the police staff, where he has three times the sum, but he gave his wife to supply his place. Every effort of the rain-makers has failed, of course, to induce rain to fall. Christians seem to pray in vain, but persevere valiantly. Those, however, of Thaba Morena and Siloé fasted with their heathen neighbours for twenty-four hours, and prayed the whole Sunday. Torrents of rain fell soon after. Subsequent news is good, and part of the harvest is saved. M. Coillard started for the capital of the Barotsis on the 10th of December; on the 15th, he left Seshéké to go to Lealui, the king's residence. He was at Leshoma, with M. Jeanmairet, on the 22nd of December. Rain had fallen, grass was green; but the country is in terror from the death of the king, and the consequent changes. The insurrectionary spirit is let loose among the people. "What are the chiefs? Are we also not men?" "The government, like all heathen ones," says M. Coillard, "is rotten." This unfortunate country may possibly have its '93. How intensely we feel the need of God giving us day by day the measure of grace wanted, that we may be the living epistles of these poor Zambesi populations! The new king is a young man born and nurtured in exile, a stranger to the tribes he has to govern. Even as Judea was once delivered from the pressure

of the King of Assyria by sudden tidings of distant warfare, causing him to draw his army off, even so the need of more troops in Tonquin is calling the French expeditionary corps from Madagascar. If this be correct, it will fill the Malagasy Christians with praise and adoration.

The ignorance in which even educated Roman Catholics are sedulously kept on the subject of Protestant missions, was curiously shown a short time ago at Nantes, where a lecturer was speaking on behalf of the commercial Geographical Society of the city. He asserted that the English missionaries had never preached anything else to the Hovas than hatred towards France, whom he strongly urged to neutralize British influence there by stirring up the tribes still barbarous against the Hovas, until the last of these should be utterly destroyed. He finished by depicting Romish priests as angels, and the "Methodist" Ellis as the man who, after having caused Radama II. to be assassinated, was seen issuing from the palace, "stuffed with gold"! A week later, the same society requested M. Jousse, the Protestant missionary, to give in the same hall a lecture on Basutoland. His language was far different, calling on all nations to emulate each other in carrying civilization and true morality to Africa, banding together to help in the important work. The President of the society, a fervent Roman Catholic, felicitated him, and added, "I wish all our priests were like you." M. Jousse was made corresponding member of the society on the spot, with promise of a medal. This was doubly interesting in a city where many of his delighted hearers learned for the first time of the existence of Protestant missionaries. One often marvels at the apparent lack of intellectual curiosity and of general information among classes which should be highly educated and well-informed.

But what surprises one still more is that Protestant men of good standing, well acquainted with the English tongue, and editors of Protestant periodicals, should find little or no room for the intensely interesting news of the successful evangelization, and of the outpouring of the Holy Ghost, in foreign places—of the various modes of acceptably presenting God's truth to various populations, of the different dealings of different evangelists with anxious souls. Ignorance of these all-important matters binds the majority of French Christians to old beaten tracks, and thrills them with terror of what to them seem novelties; while the people want new settings

to the old glorious truths, congenial language, ways, means, hymns, to bring their attention to bear. Moody, Sankay, Spurgeon, Müller, Hammond, Talmage, and scores of others, carried on the glorious stream which uplifts them and the populations they influence, are looked upon as wonderful individualities, envied perhaps, but seldom spoken of in sufficient detail for imitation. Too often, instead of allowing the flood of God's grace to bear them on, these men spend their time in raking out small particles of supposed refuse left by the bounding tide, and lifting up a puny finger, cry, "See what I have found!" and

thus detaining others, impede their own progress.

The four maxims of Professor Cellérier, of venerated memory, concerning a worthy bearing in religious debates, are well worth remembering. Said he: "See that you are clothed with the following dispositions: (1) A scrupulous respect for the rights of all; (2) a mind sufficiently enlightened always to understand your adversaries; (3) an affectionate heart to love them; (4) a soul pious enough to prefer the true progress of the kingdom of God to any interest of person position, or party."

GERMANY.

[From our own Correspondent.]

Berlin, April 15, 1885.

THE last four weeks, with the Easter recess, have not witnessed many events of particular importance. The two Parliaments had their holidays, and it must be mentioned that Germany celebrated the birthdays of her two greatest and most important men. Emperor William completed his 88th year on the 22nd of last month. His birthday has acquired more and more the character of a national holiday, not only in Prussia, but throughout Germany, and wherever Germans meet far beyond the limits of their own country. On the 1st of April Prince Bismarck celebrated his 70th birthday, and at the same time the 50th anniversary of his entry upon public service. From all parts of the country he received the warmest expressions of the national gratitude for what he has done for our country. These two national holidays closely followed upon two other days which have also been celebrated with warm feeling. The 200th anniversaries of the birthdays of the two great musicians, Bach and Handel, took place here. Both men were not only Christians—they have also succeeded in a remarkable manner in giving expression to the depths of religious feeling in their compositions, and in honouring the Master with their works of art. Bach's music on the Passion, according to the Gospel of St. Matthew, edifies numbers each year during Lent. As a rule, Good Friday is not considered as a day of pleasure in Germany; it is the greatest of holidays here. Many people who never think of going to church any other day throughout the year feel the necessity of an act of devotion on that day. Never was the insuffi-

ciency of the churches in Berlin so visible as on Good Friday. Nevertheless it has been the habit of late for a number of people of a low order to visit a great beer establishment outside of Berlin, and this year the scenes were particularly riotous—so much so that even newspapers which otherwise show little regard for religion asked for the interference of the police. The managers of the establishment now publish their intention to keep it closed next Good Friday. For classes like these one might be tempted to think that the Salvation Army would do good; but, nevertheless, we do not think it would be of any use here. A pamphlet on the Salvation Army has now been published by Mr. Kolde, which very impartially acknowledges all the good it has done among the lowest classes of England; yet he does not believe that its practices are in accordance with the simplicity of the Bible. The general feeling of Christians in our country is that the appearance of the Salvation Army would do little good, but much harm, by compromising all evangelistic efforts. What we want is not so much the possibility of reaching the lowest classes; the worst danger is that the so-called educated classes—the middle classes—are chiefly hostile to Christianity. The warm testimony of Christian workers among the educated middle classes is what we chiefly want.

Mr. Schlümbach returned to America at the end of last month. A farewell meeting for him took place here on March 21.

Mr. Schwarz, Court Chaplain at Gotha, one of the leaders of the Protestanten-Verein, died recently, and, according to his own wish, his remains were cremated.

The Committee of the Mission-house at Hermannsburg have appointed the son of the

late Mr. Harms, a man of only twenty-five, to be director of the Mission. This step is considered to be very unwise, and the society,

which has already suffered so much, will probably lose more of its credit by this measure.

ITALY.

We have been favoured with the Ninth Full Report of the Mission at Spexia, under the care of Mr. Edward Clarke. The headquarters of the Mission are at the Casa Alberto, in that city, which building includes the Mission-house, with chapels, school-rooms, etc. The report contains a very interesting account of Domenico Ginnocchi, an Italian seaman, who had been engaged in the struggle for the national independence of his country, and had afterwards become a faithful disciple of the Lord. The report draws special attention to a new station at Pescia. It says: Pescia is a Tuscan town of some 10,000 inhabitants. It is a recently formed station, and owes its origin largely to the blessings of God on the efforts of one of the young men connected with the Young Men's Christian Association. Mr. J. S. Anderson gives the following account of a visit he made to this town. He observes: "It was my first visit, and, as time was in my favour, I found myself now copying a sentence of a ruined Latin inscription above the door of an old church, now listening to the story of the place from an old man, a native of the town. Beneath the window of what appeared to be a dwelling-house I observed the following notice: 'Qui si vendanno libri antichi a prezzi ridotti' ('Ancient books sold here at reduced prices'). A curious impulse carried me to the entrance, which I found secured by a large door, supplied with a proportionately large knocker. My knock was replied to by a youthful voice, 'Chi e'?' ('Who is there?') 'Amico.' The door opened, and I entered a large dismal court, with nothing to catch the eye save the first step of a dark stair, up which I made my way with a raised voice. 'Si puole?' ('May I come?') while from the top of the stair the same youthful voice replied, 'Avanti' ('Come on'). Having reached the landing, a little oil lamp helped to dissipate the darkness; and steps announced the young priest. The typical darkness in which a life, youthful as my own, was being passed inspired me with the following conversation: 'Good afternoon, sir. Please excuse my disturbing you; my object in visiting you is to purchase, if possible, an ancient book or two.' 'I trust I may serve you, sir; what works are you in search of?' 'Well, first, I should like a copy of the Gos-

pel.' 'Yes, sir; will you kindly furnish me with the author's name?' 'I asked for a copy of the Gospel of Jesus Christ, known as the Sacred Scriptures.' 'Yes; but,' said the young priest, placing before me a manuscript catalogue, 'how can I know where to look if I have not the name of the author?' Now I was convinced that the young priest was absolutely ignorant of the existence of the Word of God. I was almost moved to tears as I looked on that son of Popery as he eagerly searched his catalogues of the Fathers, saints, prayers, and chants, to discover the infallible Word of God. I thanked him, and exhorted him to receive and study that precious volume." Who that reads this account but must perceive the need Italy has to be brought into living contact with the quickening fountain of the Word of God! In Pescia there is a weekly public service, with an average attendance of fifty, and a Bible-class has just been formed for catechumens.

A very good work is evidently being done through Bible schools, both week day and Sunday. The first Bible day and Sunday school had to be commenced entirely by the first three English missionaries, and in the face of difficulties which only a firm resolution not to yield to them could conquer. After this, what patience of hope was needed in waiting for suitable native instruments to aid in guiding the youth of Italy in their educational course—especially as it was the avowed purpose of these schools to mingle the elements of the loftiest morality and the most exemplary Christianity with the daily thoughts and habits of the scholars! With the blessing of civil liberty now in Italy, there is also religious; and nothing can be plainer to Christian philanthropists than this, that the present condition of Italy is unprecedented, and that new fields of the most promising character are constantly being presented to their attention, which, embraced, will aid materially in turning the wilderness into a fruitful field. Bible schools, whether day or Sabbath, tend largely to awaken the human soul, not merely intellectually and morally, but also to an honest self-respect in individuals, which places such a just barrier between them and the heavy hand of the oppressor. In this sense the promoters of Evangelical schools are the helpers of the

noblest form of patriotism, in addition to being helpers in the great enterprise of liberating the captives of error and sin.

With reference to another point, the Report says: The Società Cristiana dei Giovani is spreading its moral and spiritual influences in eight branches, with a total membership of one hundred young Italians, for whom we earnestly pray that all of them may know by rich experience the joy of being delivered from the thralldom of sin, and a translation into the kingdom of Christ and of God. The little monthly paper, *Il Giovane Cristiano*, has met with considerable encouragement, and, being wholly dedicated to Christian teaching, presents an instrument of no small blessing to many young Italians just entering on public life.

Speaking of the public religious services, Mr. Clarke says: As I think of the stupendous obstacles Italians encounter in their anxious search for spiritual rest and peace, with what joy do I write these lines: that during the past year, in connexion with our various stations, about thirty adults have openly dedicated themselves to God, as followers of His lowly Son! It may be a satisfaction to our friends to have a proximate estimate of those who attend our services, etc.: Weekly religious services, 40; monthly attendance, 3,200; communicants, 110; catechumens, 50.

La Fiaccola (Florence), of April 11th, contains the following news: The Municipality of Naples has decided to discontinue the subsidy which it has given for thirteen years to the "Istituto Froëbelliano," founded by Mme. Schwabe. For a long time the priests have been crying out about it, seeing that the institution was under the management of a Protestant. At last they have gained the day. This withdrawal has produced a very decided feeling of regret among the more liberal part of the community, especially as the commune holds the balance at the present moment. It is only too evident from whence the pressure comes, and why it is put on—jealousy hidden behind the mask of religion. Sad sign of the times! A public subscription has been set on foot, in order to keep up the necessary income of the institution; a subscription as much initiated as a protest against the ungenerous and unjust act of the Communal Council, as to aid the funds which will be so much needed. The Syndic, who professes to be a Liberal, and who distinguished himself by strenuously defending the projected improvements in the city, has not made the slightest effort to get the grant

continued to the Istituto Froëbel. The clericals and the priests were never more powerful than they are at the present moment. What will King Humbert, who takes such a lively interest in this institution, think when he finds that thousands and thousands of scudi have been voted to be spent on the opening of the Serino water-supply, on which occasion he is to be present, and then finds that three thousand scudi have been taken away from a work richly deserving it, and which is a great boon to a class which so much needs its service?

La Civiltà Evangelica (Naples), of April 1st, contains the following account of the opening of the new Protestant Church at Naples: The 25th of March will be ever memorable to the Evangelical Christians of Naples as one marking both progress and success. When we think of our surroundings, the incredible superstition of the people, and the hostility of the priests, we cannot but look upon the building of a church for true and pure Christian worship as an event of the first importance in so populous a city as Naples. At such a time the favourite words so often on the lips of John Wesley come readily to our minds—"How wonderful are God's ways and workings!" This edifice is the first which the Waldensian Church has consecrated to the Lord since 1507, in which year Calabria was fortunate enough to see one rise upon her soil at Guardia Rémontese. The situation is excellent, being but a few paces from the great thoroughfare of the Toledo, and so in the very heart of the city. It is near enough to be reached both by the lower and upper classes, and is in the midst of a busy and much frequented street. The frontage is in excellent taste, simple, yet elegant. The interior, although not very large, is as yet adequate for our requirements. It will hold more than four hundred persons. The street (Via St. Tommaso) in which it stands is somewhat narrow, and this makes the interior a little dark; but perhaps the defect may conduce to that quietude and repose of thought which is so helpful in the worship of God. Besides the church, properly so called, there is excellent accommodation for the full work of the mission. There is a hall for the meetings of council, one for small gatherings and for the use of the Sunday-school, and another for the day-school. There is likewise accommodation on the premises for the minister and for the schoolmaster or superintendent. Several Waldensian pastors from various provinces in Italy took part in the proceedings, as well as almost all the ministers of all deno-

minations resident in Naples. Among the first we may mention the Revs. Sig. Prochet, Professor Geymonat, Turino, A. Malan, G. Pona, B. Lisolo, G. Rochat, G. Rodio, A. S. Malan, A. B. Tron, and A. Miella. At 11 o'clock, the President of the Comitato di Evangelizzazione entered the pulpit and placed a Bible on the desk, to show that it was to be the guide-book both of the pastor and the people. After singing the hymn, "Del tempio del Signore," the pastor of the church read the 84th Psalm and the 4th chapter of St. John, and, after the magnificent prayer from "Mosé in Egitto," by Rossini, had been sung by the choir, preached a most eloquent and touching discourse. Another hymn followed—"Io sono la vita e la via," succeeded by the repeating of the Lord's Prayer, the Apostles' Creed, and the chanting of the Te Deum. Before the Benediction was pronounced, Professor

Longobardi presented to Signor Pona, in the name of the Church, a richly illuminated address, bearing the following inscription: "To Signor Giovanni Pona, pastor, the Waldensian Church in Naples offers this humble record of the realization of the ardent wishes of his predecessors and of the Church itself, to raise a temple to the Lord in the city of Naples." In the evening Sig. Turino held a conference in the new church, taking for his subject "Christianity superior, but not in opposition, to reason." Not only were our own people present on this solemn occasion, but many outsiders also, which augurs well for the future. May the Lord bless our efforts and those of all the other denominations in Naples to lead our people, who are so loving and intelligent, to throw off the yoke of the priesthood, and enable us to bring them into the fold of the Good Shepherd!

SPAIN.

THE report has just been issued of the Association for the Diffusion of the Gospel in Spain. The directors of this little mission state that the delay in its appearance has been principally occasioned by a heavy blow which has been sustained by the association in the death of the Leeds Treasurer, Mr. Thomas Harvey. For a period of fifteen years this dear friend has aided, more perhaps than any one else, in the work of directing the mission. He edited many of the reports, and his remarkably sound judgment was of great value in all questions of importance. He was also intimately acquainted with all the circumstances of the work. Mr. Harvey's somewhat sudden death on Christmas Day, 1884, was almost overwhelming to the little committee in Leeds, upon whom the united work of the association has devolved. The report states that with regard to Puerto Santa Maria, the hopes that were expressed in the last number have not been realized. It has been found desirable to remove Miss Furness and Miss Spice from that place, and the schools have since been closed by order of the Mayor. In the autumn, in consequence of the severe illness of a sister, Miss Spice found it necessary to return home, and she has not yet been able to return. Jane Furness is at present usefully engaged in taking the direction of the female portion of the mission of Mr. and Mrs. Fenn, at Madrid, during the absence of Mrs. Fenn in England, in order to recruit her enfeebled health. This mission includes large schools, and a considerable evangelistic work.

There are several interesting letters from Mr. Armstrong. In one he says: "I have been to Pabaskia, accompanied by one of the elders. We found that the public meetings had ceased; only of one man could it be said that he gave testimony to the Gospel. He received his reward. His wife, a perfect virago, always insisted on keeping on the walls of her sitting-room an object of idolatry, in the shape of a picture of a crowned virgin—i.e., Queen of Heaven—in spite of the commands and entreaties of her husband. She attended a meeting, and a few plain but direct words touched her. She followed me when I was leaving, and asked me to destroy the picture. 'No,' I replied, 'I will not; destroy it yourself.' To my surprise, she said, 'I am afraid.' What a hold Mariolatry has of the Spanish woman! However, a few days afterwards, I had a letter from the husband, telling me that the wife had destroyed the picture, and that he and she had then burnt it in their joy at seeing his house free of an object of idolatry, and adding that he had opened his house for Gospel meetings."

The 29th number of Pastor Fliedner's *Leaves from Spain* has appeared after a long interval. The Editor says in explanation: "The Quarterly has suffered an interruption of a whole year, much to our regret, and not for want of interest shown by friends, who have more than once asked what had become of it. But my assistant having left last April, I have had more to do, and the growth of our grammar-school obliged me to devote myself

more especially to its development ; besides, a journey to Germany and Denmark in the autumn took up two months. Happily, God gave me, whilst there, a teacher to help in the grammar-school, and an assistant pastor from the Moravian brethren, besides a young minister for the German congregation in Barcelona, whom I was able to introduce there in the month of January. Then I had to go to the South, in order to bring help to the sufferers by the earthquakes in Andalusia, from which I only returned in the beginning of this month. So I hope friends will excuse me for the delay, and also for these personal details, which were necessary to explain it."

Speaking of the character of the work in the Peninsula, the Editor says :—

"There is one feature in the evangelization of Spain which, I think, has remained unchanged throughout all the years in which the work has been going on, and that is the eagerness with which the people accept the Bibles, gospels, and tracts, if they are given judiciously. The great curiosity which drove the people to the Protestant chapels or places of worship has passed away ; their thirst for reading has remained the same. If you begin to read a tract in the railway carriages, laying another one beside you, you are always sure that your neighbour will take it with the words, 'With your permission,' this leading generally to an interesting conversation and to a distribution of tracts as well as a sale of books. In the country places also people will never refuse a gospel or a tract."

This is from the report published by the managers of the "Barcelona Protestant Cottage Hospital" :—

"Early in the summer we had notice to quit the premises we had been occupying, so that we have had to procure another house in which to care for our invalids. All the empty houses in the vicinity were inspected, but only one, 'La Torre de los Leones' (the Tower of the Lions), presented the necessary conditions and conveniences. It was therefore taken, although an extra expense of £14 per annum has been incurred, the rent of the new house being £40. The situation is almost the same as that previously occupied, and we enjoy all the advantages of pure air, good water, and a general view of the entire city, which so much added to the suitability of our old house, with the additional advantage of a large garden. The house is semi-detached, and is altogether well adapted for a cottage hospital. The number of beds now erected is six, leaving abundant accommodation for six more should they be needed. The term for which the house was taken will expire at the end of the present year, 1885, when it must be sold. The advantages of purchasing are many ; therefore we have decided to appeal to our friends for help in raising the necessary funds. For the purchase of the house and plot—there are at least 8,000 square feet of garden ground—we shall need £1,000. That is the price asked, but it will be reduced, and the difference will cover expenses of transfer and settlement. Towards this sum £20 has been received, and one who befriended us from the very beginning, has made a liberal conditional promise ; for the rest we are dependent upon the Disposer of hearts, that He may move to liberality all under whose notice our need may be brought."

DENMARK.

THE Rev. Dean Vahl writes : The Week of Prayer has been observed in many places throughout the whole country. The number of the printed programme of subjects sold this year was 8,000 copies—a considerable increase upon last year. I have received reports from forty-eight places, but I know of others also in which the week was observed. Last year people were so much interested that they also united this year in prayer. Many cheering reports have been received. I only note an extract of one from a parish on the northern coast of Jutland : "The last Sunday in the Week of Prayer there was every prospect of a heavy gale ; when closing the afternoon service at Helligrø, I prayed our dear Lord to give

us fine weather even this evening, and, if possible, keep the gale down, if He would be so gracious as to make any use of the meeting to the saving of souls and the furtherance of His glory ; and lo, we got a calm on this afternoon, but the rolling of the billows foretold the gale. We hoped and prayed that it might be kept down till we left the church (where the meeting was held). And it was kept down. We had a marvellously blessed evening, with an address, blessed to many ; and when we returned, it began snowing, with a little wind. Two hours after, when all had reached their homes, a snowstorm of three days began ; the railway was stopped, and for six days no post reached us."

AMERICA.

We notice that a journal in America with which we stand in friendly association has had a celebration of a pleasing sort during the by-gone month :—

The present Senior Editor began his labours on the *New York Observer* with the first paper in April, 1840. To mark the completion of forty-five years, the entire force of the establishment, proprietors, editors, clerks, foremen, proof-readers, mailers, compositors, etc., were gathered in the editorial rooms on Thursday last, April 2, 1885. After the lunch was disposed of, Dr. Prime (the Senior Editor) said : "My friends,—I thank you for the kindness you show me in responding to my invitation. I desired on this the forty-fifth anniversary of my birthday in the *New York Observer* to break bread with my fellow-labourers, and it is a heartfelt pleasure to see you all, and here. The opening of the year 1840 found me the pastor of a village church, for the second time broken down in health and despairing of being able to continue in any labour that required public speaking. I said to my father, 'I must give up preaching.' Now it is a good thing to have a father to say an encouraging word when you are down, and this is what he said : 'God help you, my son : you are fit for nothing else.' In reply to his question, 'What do

you propose to do ?' I said, 'I intend to be the editor of a religious newspaper : I will apply for a place on the *New York Observer*, and failing to get it, to some other paper and another until I find a situation.' My first application was successful, and in the spring of the year 1840 I came to the city, and entered upon those labours which, with one brief interval, have been continued to this day. By-and-bye, an assistant was allowed me, but the labour was very great, and I often broke down. In the year 1853 I went abroad for my health, being taken from my bed and carried to the dock, where I lay on three barrel-heads till the tug came and took me out to the ship. My brother Edward was called from his parish to take my place, and he remained after my return, and has been here ever since. To his advent, to his aid, I attribute my continued life far more than to any medicines, voyages, or vacations. Thirty-two years he has stood at the wheel with constancy, fidelity, and devotion, which can never be expressed in words. If he were not my brother, I would say far more. I could not say less, brother or no brother, and be an honest man."

A presentation was then made to Dr. Prime, and a series of resolutions read appropriate to the occasion, together with brief congratulatory addresses from various friends.

Home Intelligence.

THE religious quickening at our universities has attracted the attention of our brethren across the Atlantic. The *Independent* (New York) writes thus of it : "If it were true that religion was losing its hold on the public mind, the fact would show itself among college and university students, who, as thinking men, would discern the weakness of the argument for Christianity, and, as young men, would not be fettered by traditional ideas. But Christianity is commanding wider reverence in college halls. The Young Men's Christian Association work has had a great extension in the last five years in the colleges of this country. In the German universities there is a great increase in the number of evangelical students. And in Great Britain there is now in progress a noteworthy religious movement in university circles. Mr. Moody's addresses in Cambridge were heard with much

interest, and several weeks ago some young men who had been leaders in athletics started for China as missionaries. In January they visited Edinburgh, addressing several meetings of students in the university of that city, and a remarkable interest was kindled, which is still increasing. One of the leaders in the meetings is Professor Drummond, who has been made famous by his book on 'Natural Law,' etc. A correspondent draws a striking picture, in the following words : 'A hall in the Scottish capital, crowded with undergraduates—floor and gallery packed—and young faces gradually filling the passages between, all turned in breathless silence upon one fair-haired, blue-eyed, *militaire* looking young man, who, with cool, clear, weighty words, reasons with the mass that each of them must decide his own destiny, and may do it now. Such was the sight that met the

eyes of an old alumnus of Edinburgh University the other evening. And week after week the meetings go on, with no sign of diminution of the interest, and with daily accession of strong young converts to the pleading of the scientific evangelist. From the meetings in Edinburgh deputations have been sent to the three other Scottish universities at Glasgow, Aberdeen, and St. Andrew's, with the result that similar religious movements have commenced in those places. At Glasgow the deputation addressed a meeting of some six hundred students, of whom about four hundred remained at the after-meeting. Such movements as these show that Christianity is not losing its power, but is gathering to itself the choicest elements of the life of the century."

In connexion with the Baptist Missionary Society, the Rev. C. H. Spurgeon presided, and delivered an address at the introductory prize meeting, held at Bloomsbury Chapel. There was a large congregation. Mr. Spurgeon's address was based upon Psalm ii. 8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He said he should not be surprised if they saw whole nations converted in a day. It might be said that we had no prophecy as to that, but let them make one—by their faith. He did not see why a truth that convinced twenty persons should not convince a million, for they knew the power and Spirit of God was illimitable. We had not yet learned to give the "widow's mite" towards the support of missions, for she gave all that she had. Men gave sixpence, and said, "That is for Africa, and China, and the Congo Mission, and India and Jamaica; and we hope the mission will extend in every part of the globe." They were right in thinking and speaking thus if sixpence was all they possessed. But let all their giving be accompanied with expectation. That was part of the history of their mission. They must expect great things, for the Bible had not been disproved by all the "discoveries" of science.

At the meeting of the Baptist Building Fund, held at the Mission House, Castle Street, Holborn, Mr. Benham, who presided, remarked that the balance-sheets year by year convinced the committee of the soundness of the principles upon which the fund was worked. The committee were very pleased that the repayments during the year had been exceptionally large, as that money enabled them to assist a larger number of

other needy churches. Mr. E. B. Underhill, LL.D., said he thought the denomination wasted much money in building round their chapels other structures which were considered less sacred than the chapel; for the outlay upon these additional buildings—for lecture halls, etc.—unfairly raised the cost of the sittings in the chapels, which were credited with that outlay. He felt that they ought not to spend so much money on chapels which were only used for about seven hours in a week.

MR. GURNEY SHEPPARD, in presiding at the twenty-fifth annual meeting of the Midnight Meeting Movement, commended the movement to the serious co-operation and prayerful sympathy of the Christian public. He had always doubted whether the name of the movement was a very happy one; it was old-fashioned. But they must remember that it led an attack on one of the most fearful evils that exist in the country. The adoption of the report was moved by the Rev. Prebendary Wilson, Vicar of Islington, who failed to conceive any position in life more degrading or appalling than that which those women who were the objects of this movement had exposed themselves to; and the prevailing sentiment of the Christian public should be one of hearty sympathy.

THE Rev. R. J. Simpson, Secretary of the South American Missionary Society, 11, Serjeants' Inn, writes: "On February 9, 1867, Mr. Charles Darwin paid into the funds of this society, through his old friend, Admiral Sir B. J. Sullivan, the sum of £5, and I have reason to believe he further contributed smaller sums yearly for the same object, in conjunction with former friends associated with him in the *Beagle*." Mr. Simpson says that Admiral Sir B. J. Sullivan, who was present at the meeting of the society on Tuesday last, was on board the *Beagle* with Mr. Darwin, and he sends a long extract from a speech made in 1881, in which Admiral Sullivan referred to acts of kindness to shipwrecked crews performed by Fuegians, and said that, on certain facts being communicated to him, Mr. Darwin wrote that "he could not have believed that all the missionaries in the world could ever have made the Fuegians honest." A year or two ago (said Admiral Sullivan) something which he had read in one of the society's magazines led Mr. Darwin to write to him on that subject. He had long said that nothing could be done by means of mission work, that all the pains bestowed on the natives would be thrown away, and that they could never be

civilized. He afterwards admitted that he was wrong, and at the period to which he (Admiral Sullivan) had just alluded he wrote: "I had always thought that the civilization of the Japanese is the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego in civilizing the natives is at least as wonderful."

THE *Pall Mall Gazette* has published a number of answers received from ministers in reply to an article entitled "Dumb Dogs," accusing the clergy of neglect in not trying to check the warlike spirit displayed in the dispute with Russia. Cardinal Newman, the Bishops of Oxford, Gloucester, and Liverpool, Archdeacon Farrar, Dr. Parker, the Rev. H. P. Hughes, and many other ministers, have sent characteristic replies.

MR. SAMUEL MORLEY, in advocating the claims of the Christian Colportage Association, said one great feature in connexion with our large population was the neglect of public worship. The society must adopt some measure to meet this evil. He spoke of the wide dissemination of pernicious literature at the present day, which was degrading in its whole tendency, and urged the need for counteracting measures. In this direction the association was doing its utmost, and he wished it success.

THE Bishop of Hereford has entered a protest against the confirmation of young children, the desire for which he has detected in some parishes in his diocese. The devotional life of a child of twelve or thirteen may, says the Bishop in his visitation charge, be quickened by confirmation; but he put it to his hearers, which would be more helpful to a youth—to have been confirmed at thirteen, or to have been confirmed when starting out in life, with all its trials and temptations in view? This is no doubt the right way to put the matter.

THE object of the visit which the Irish Roman Catholic bishops are paying to Rome is set forth very clearly in the pastoral which Dr. Nulty has addressed to his flock in Meath. The bishops are going to try and persuade the Pope not to set himself against the Nationalist movement, and we may gather from what Dr. Nulty says to his people what he and his colleagues will say at Rome. They will give the Pope to understand that if he will not bless Mr. Parnell and his enterprise, they will not answer for the fidelity of their flocks.

THE movement for permitting laymen to hold services and preach in consecrated

buildings, does not seem to make much progress. At the recent diocesan conference at Winchester, Mr. J. L. Moberly moved a resolution in its favour, but met with so little support, that he did not take a division upon it.

THE Duke of St. Albans told a story, the other day, to the boys of the Nottingham High School, when distributing their prizes, which it is to be hoped they will recollect. The Duke related that a friend of his once asked a donkey boy at Athens what religion he belonged to. "To none," was the ready answer; "I am a philosopher." The reply seemed ridiculous enough from a donkey boy, but, as the Duke bade his hearers note, it was not a whit more ridiculous than the sort of talk we are accustomed to hear every day.

A MOST important article, which derives additional interest from the near approach of the May meetings, appears in the *Quarterly Review*, on "Religious Work in London." The writer holds that, on a broad survey of the religious condition of the metropolis, there are substantial reasons for encouragement and devout thankfulness. It is only necessary to pay a visit to Exeter Hall on almost any night during the two forthcoming months to see the most undeniable proof that in no other capital in the Old World are Christian institutions so numerous, widely ramified, or beneficial in their operation. And in this, too, in view of the melancholy fact that so large a proportion of the population, perhaps two-thirds, do not on the average attend public worship. "It is inevitable," says the writer, "under the present conditions of life, that a great city—how much more the greatest in the world!—should be on a large scale a centre of vice as well as of virtue, and exhibit the most striking contrasts of social existence—of wealth and poverty, happiness and misery. But in no capital of the civilized world is more done by Christian agencies, secular philanthropy, and individual effort to mitigate these terrible anomalies; in none is there to be found so keen a sense of responsibility on the part of the well-to-do and cultured towards the poverty-stricken and outcast population."

IN a leading article in the *Methodist Times* a great missionary want is pointed out and inquired into—namely, the disastrous paucity of students for the missionary field; and it deprecates the unnecessary discouragements oftentimes placed in the path of those who wish to consecrate themselves to missionary work by extended periods of special study.

Monthly Survey of Missions.

MISSIONS OF THE AMERICAN BOARD.

THE *Missionary Herald* has a woodcut and accompanying description of the College at Harpoot, in Eastern Turkey. It says: "The college sustains an important relation to evangelistic and educational work in all the central and eastern sections of Asia Minor. Its three hundred and one pupils, of whom forty-two young men and twenty-seven young women are in the college proper, come from forty-six cities and towns. Men and women trained in the college or theological school are urgently called for, as preachers and teachers, from Sivas on the west to the borders of Russia and Persia. One graduate has gone to labour among the Armenians in Persia. It is the aim of this institution to carry forward the same work which the theological school and female seminary have been doing for the past twenty-five years. Some of the fruit of the efforts to train up labourers is seen in the eight thousand Protestants gathered in fifty or more congregations, a score of churches with fifteen hundred members, and about eighty schools with twenty-five hundred pupils. The influence of the college, also, in stimulating the Armenian communities to educational efforts is important. Many of the students retain their connexion with the Armenian Church, and will go back as teachers, or to occupy other positions of influence among their own people. The agitation for reform in the Armenian Church will find in them intelligent leaders. A prominent place has been given to female education, and marked progress has been made. Thirty years ago there were no girls' schools, and scarcely a woman able to read could be found. A recent letter reports one hundred and twenty-seven in the female department; also sixteen girls' schools in operation, and twenty-seven women and girls at work as teachers and Bible-readers. Many mothers give up their ornaments, and some deny themselves even the comforts of life, to educate their daughters. No figures or language can express what the education of girls means for the present and future welfare of the Armenian nation."

Referring to an event which has called forth the interest of the Evangelical Alliance, the *Missionary Herald* says: "Allusions have been made in some English and American newspapers to the fact that a company of fifteen Moslems had recently accepted Christianity, and were, in consequence, suffering bitter persecution. There seems to be now no reason why the main facts in the case should not be stated. It is an affair with which our missionaries have had little to do, except in the way of sympathy. These men came to the acceptance of Christian truth without the knowledge of our missionaries, and they acted upon their own judgment in the course they have taken. The following account is sent by the Rev. C. A. S. Dwight, of Marsovan: 'The leader was an Imam connected with a mosque at Nev-Shehir, in the Cesarea region, and teacher in the Mohammedan High School of the place, with some two hundred scholars under his influence. He had been in Constantinople, had attended services, and thus had come in contact with the truth "as it is in Jesus" and not as it is thought to be in Mohammed. Taking back a Bible with him to Nev-Shehir, he made it an object of study.' The narrative then goes on to inform us how this teacher and fifteen of his pupils became impressed with the truth, and set out on a journey to reach some place where they might be more fully instructed in Christianity. The khoja, on his way to the coast, quite commended himself to the missionaries by his apparent earnestness and sincerity of character—desiring no money of them, but only Christian sympathy or counsel. 'At last the khoja and his pupils reached the sea-coast at Samsoun. Here, it seems, he did the astounding thing, for the Moslem world, of preaching Christ, with more or less publicity. The local authorities of Samsoun, upon this, telegraphed to Constantinople for instructions what to do with the khoja; and were told to let him come on, but to inform the Constantinople authorities by what steamer he came. Into this trap the khoja fell. Soon after his arrival and arrest at Constantinople, tidings came to the mission that he was imprisoned. A guard on duty at the latter point, evidently a little moved with compassion for the prisoner, told the man to betake himself at once to the British Ambassador and induce him to interfere to protect the men, for, said he, "they are being starved here!" Since then we have heard that the British Chargé

d'Affaires at Constantinople sent twice to the Turkish Government to inquire about the Imam and his followers, and both times received word that there were no such persons in imprisonment in Constantinople. Late letters from the capital have informed us that they had there no certain word of the khoja, but that it was reported that he with several of his followers were in an underground dungeon, five of his pupils having been banished to Arabia. Two of the arrested Moslems had already escaped, it appears, while being removed from their prison to another locality; and their keeper, a renegade "Christian," was put under pressure, inasmuch as he was suspected of conniving at their escape. Whether this Imam be living or dead, or where he is if living, we (here) do not know."

Good news has been received that a church has been formed in Sophia, under the care of the Bulgarian Evangelical Society. The congregation has been growing for some months; and on January 25, by council, a church of twenty members was organized. This is an important movement, inasmuch as Sophia is the capital of Bulgaria, and a place of central importance.

The accounts of the work in Japan continue to be very encouraging, although, of course, the excitement connected with the great religious revival has quieted down. Mr. Ise, a Japanese pastor, writes: "While on my way home from Yoshida (an out-station of Imabari), I met on the steamer a Buddhist priest, who, on learning that I was from Imabari, asked me about the progress of Christianity there, and whether any teacher of Christianity was living there. When I told him that I was a Christian teacher, and lived in Imabari, he did not seem either surprised, hostile, or afraid, but was very pleasant and friendly. He said he believes that in a few years Christianity will become the religion of Japan, and that it ought to do so, as it is the only religion that is propagated with enthusiasm and devotion. Of the Buddhists, he said he knew of not one single man in all that region who had any true devotion to Buddhism; and that, personally, he did not join his brother priests in the hostile attitude they now assume towards Christianity. I will follow this man up and see whether he cannot be converted. I wish there were more such priests: quiet, reasonable, sober, honest. Villages are now opening near all the towns and cities where work is carried on, and the first to hear and follow are the most influential persons in the several places. These village people have even more remarkable receptive capacities than the townspeople. A sermon of an hour's length is deprecated, and the preacher urged to stretch a point, and give them at least a two hours' discourse! And when that sermon is ended the audience is ready for another equally long! The heathen priesthood is active everywhere, and is thus making known something of Christianity where otherwise nothing would be heard of it. In every town placards are often up announcing a public discussion of Christianity and Buddhism. The discussion is, of course, a one-sided one; nevertheless, Christ is preached, even though it be of contention. Besides the public preaching, houses are visited and pledges are obtained to adhere to Buddhism or Shintoism, as the case may be, to resist the incoming of Christianity, and to have no dealings, social or otherwise, with any who may become Christians. At a place in Shikoku, the seat of a most celebrated Shinto shrine, I am told a standing offer of six yen is made by the priests for immediate information of the arrival in the place of Christian workers. This activity is not the natural outcome of strong faith in their own religion, and dread of Christianity as an individual and national evil, but is the product of an anxious fear lest their livelihood should be seriously limited if Christianity should become the religion of the land."

The first instalment of Japanese immigrants to the Sandwich Islands arrived at Honolulu, February 8, and consisted of no less than 949 persons, 666 being men, 165 women, and the remainder children. There was thus added on one day a little more than one per cent. to the population of the Hawaiian Islands. They are to be employed on the plantations, and as servants; and if they show themselves adapted to meet the calls for labour at the islands, large numbers of Japanese may be expected to follow. It is impossible to say now whereunto this may grow.

The Rev. Dr. W. W. Scudder, who recently left his parish in Connecticut to return to India in connexion with the mission of the Reformed Church, reports that he finds a decided change among the Hindus in reference to caste restrictions. Though the spirit of caste is still dominant, and constitutes the most prominent obstacle to the success of the Gospel, yet Dr. Scudder finds that there has been great lowering of the old caste pride, indicating an approaching emancipation from the baneful bondage. He looks upon this as a most hopeful sign of the times.

We mentioned in former issues the expulsion by King Kwiki of Mr. Sanders and his associates from Bailundu, in West Central Africa, and their recall through the exertions of Mr. P. S. Arnot. The following extracts are from Mr. Arnot's journal: It seems that Mr. Arnot, on his way from the Zambesi across the continent, arrived at Bibé on July 7, just three days after the missionaries were driven from Bailundu. Sending on letters to them at Bailundu, he, of course, received no supply. Hearing rumours of what had happened, Mr. Arnot set out directly for Bailundu. Reaching Chikulo's town, which is near the mission premises, he made the following entry: "I told Chikulo my errand, and we had a prolonged palaver through my interpreter, Jumba. He, Chikulo, said that they were in a dilemma, and did not know what to do or say; Braga had spoken so strongly, and had persuaded them to believe hard things against the missionaries. Their houses were filled with fetich, etc., with which they intended to kill and destroy the whole nation; so that Braga had been left to do very much as he liked to the missionaries. On every hand it was distressing to see the destruction of valuable property, the children running about with valuable books and bundles of letters. Clothing and all manner of household wares and ornaments were in every hut. I sat down in the midst of the crowd that had gathered round, quite overcome. I soon, however, recovered my speech, and amid perfect silence I spoke out my whole soul to those Bailundus as to how they had treated the servants of the living God. Those who had come to be their friends, to bring life and health to their bodies, they had cast out into the desert with their little babes. This brought them somewhat to their senses. Chikulo said at once: 'Send for Braga, and bring him here to answer as to the things he has done.' Meanwhile, some lads came in who reported that Braga had gone off, and that his *tepoia* was now going over a hill to the south. Messengers were at once sent off to bring him back. He returned, and came into the yard where we were all sitting; seemed to be much excited, and wished at once to be friendly, and stretched out his hand, which I took, but it shook like a leaf. I at once asked him to tell me, before all those head men of the Bailundu, what he had to say against those missionaries, as they, the Bailundu, say that the American missionaries were plundered and turned off because of charges brought against them by him. He only looked the more confused, and said (in the French language) that perhaps he had been mistaken, but that he thought those Americans were *Jews*. Then, bustling outside, he called Chikulo after him, and, as Chikulo informed me afterward, said: 'You did not tell the Englishman that it was I who turned the Americans away? Say it was the Bailundu.'" The narrative is continued and supplemented by letters from the American missionaries, giving an account of their return to Bailundu, and of the steps they had taken to secure redress for their losses through the Governor of St. Paul de Loanda, and protection for all their mission stations from the Portuguese authorities.

TURKISH MISSIONS' AID SOCIETY.

The Rev. Dr. Hogg, of Asyout, writes, in *The Star in the East*, of his meeting with our troops on their way to the Soudan: "I have seen all the soldiers pass on their way to the front. Sometimes a convoy of them would lie by for the night where we were moored, and on these occasions I gave up the usual meeting, and spent the evening with such of the soldiers as were attracted by the notes of my harmonium to the Mission boat. The last meeting of the kind—in which six or eight of the soldiers led in prayer after me—was at Esneh (between Luxor and Assouan) with a number of the Guards in Sir Herbert Stewart's battalion—the heroes of Abu Klea. They told me that a few nights before they had held a prayer-meeting in our school at Sohag, and were delighted to find native Christians able to join with them in the service of song. Many of them had given books to some of our school-boys at the places when they stopped on their way up the river. While at Luxor I had the privilege and honour of accompanying Lord Wolseley and the members of his staff through the ruins of Karnak and back to Luxor. His lordship manifested a good deal of interest in our mission work, and on leaving wished us 'all success in our noble enterprise.' I assured him that there were many men even in Egypt praying for him and the success of his mission. I had one old man with me in the Ibis (elder Fam of Koca) who told me that morning that in his private devotions he never omitted to pray for Gordon, and those who were going to his rescue, though he was always fearing that the worst was about to happen both to him and them."

Evangelical Alliance.

ANNUAL CONVERSAZIONE—MAY 12TH, 1885.

THE Council have the pleasure to announce to members and friends that, by the kind permission of the Rev. Principal Angus, the Annual Conversazione will (D.V.) be held at Regent's Park College on Tuesday, May 12th, from 4 to 6 P.M. Sir Harry Verney, Bart., M.P. (Vice-President), will preside. Addresses will be given by the Rev. Filmer Sullivan, M.A., on "The Fulness of Christ," and by the Rev. Dr. Marshall Lang, of Glasgow. It is expected that foreign brethren will be present, several of whom, as time may permit, will address the meeting.

These réunions, which have hitherto proved to be seasons of refreshing and strengthening to God's people, are representative of the various Evangelical Churches, and whilst aiding to manifest the essential unity of the Church of Christ, they practically protest against that selfish and sectarian spirit which so hinders the growth of spiritual life and grieves the Holy Spirit. The Council anticipate a large assembly, and earnestly request all friends to seek from God a rich blessing to rest upon the proceedings.

Cards of invitation may be obtained by application to the Secretaries, 7, Adam Street, Strand, W.C.

ANNUAL CONFERENCE,

TO BE HELD (D.V.) IN GLASGOW, OCTOBER 6—8TH, 1885.

IN our last issue we gave a brief report of the visit of the Secretary (Mr. Arnold) to Glasgow and other places in Scotland, where meetings were held on behalf of the Alliance. The Council now announce, with great pleasure, that they have since received and accepted an invitation to convene the Annual Conference this year in Glasgow. It has afforded the Council more than ordinary gratification to receive, from members and Christian friends, an invitation so cordial, so numerously signed, and so fully representative. The Council have accepted it in the confidence that the great Head of the Church will fulfil the desires of His people for closer fellowship with Himself and with each other. An influential Committee has been formed to carry out the local arrangements, and it is fervently hoped that, by God's blessing, the Conference may prove to be a time of spiritual refreshing to all who may assemble. It is believed that this early intimation will enable many members and friends throughout the country to arrange to be present.

The following is the invitation:—

Glasgow, April 8, 1885.

To the Council of the Evangelical Alliance.

A Committee has been formed in Glasgow, consisting of local members of the Alliance and their friends, and on their behalf, and by their authority, we cordially invite you to hold the Annual Conference of the Evangelical Alliance for 1885 in Glasgow, from 6th to 8th of October.

JOHN MARSHALL LANG,
GEORGE C. M. DOUGLAS,
WILLIAM BOYD,
ALEX. A. CUTHBERT, *Hon. Treasurer.*
G. CRICHTON, *Hon. Secretary.*

The names of the General Committee are appended.

GENERAL COMMITTEE.

Rev. J. Marshall Lang, D.D.,	Rev. Professor Lindsay, D.D.,	Rev. William Pulsford, D.D.
" Principal Douglas, D.D.,	<i>Free Church College.</i>	" F. H. Robarts.
" William Boyd, LL.D.,	" J. Elder Cumming, D.D.	" W. G. Pascoe.
<i>Joint Conveners.</i>	" Andrew Bonar, D.D.	" R. Cameron.
" Professor Robertson, D.D.,	" J. Logan Aikman, D.D.	" G. G. Gunn, M.A.
<i>Glasgow University.</i>	" Fergus Ferguson, D.D.	" J. M. Sloan, M.A.
" Professor Candlish, D.D.,	" William Robinson, M.A.,	" James Black, D.D.
<i>Free Church College.</i>	<i>St. Jude's Episcopal Ch.</i>	" David Russel.

Rev. James Paton, B.A.	Rev. Joseph Corbett, D.D.	Mr. W. Fairley.
" A. N. Somerville, D.D.	" R. S. Duff, M.A.	" A. Somerville.
" G. L. Carstairs.	" Ed. Walters.	" J. D. MacLaren, M.D.
" George Gladstone.	Hon. W. M'Onie,	" A. Wood Smith, M.D.
" A. Goodrich.	<i>Lord Provost.</i>	" R. Hunter Craig.
" John Adam, D.D.	Prof. McKendrick, F.R.S.,	" James Gibbon.
" M. Cochrane, M.A.	<i>Glasgow University.</i>	" Alexander Sloan.
" James Brown, M.A.	Sir William Collins.	" Peter Galbraith.
" Marcus Dods, D.D.	Mr. J. Campbell White.	" Thomas Williamson.
" D. M. Connell.	" Michael Connal.	" Edward Collins.
" David Lowe.	" J. Neilson Cuthbertson.	" John Burnett.
" Robert Gault.	" J. S. Napier.	" Charles A. Rose.
" A. T. Donald.	" A. Orr Ewing, jun.	" John Gumprecht.
" R. S. Drummond, D.D.	" W. J. Slowan.	" John M'Clure.
" R. S. Scott, D.D.	" W. A. Campbell.	" Robert Miller.
" W. Ross Taylor.	" R. Hope Robertson.	" John Smith.
" A. Orrock Johnston, M.A.	" Robert Gourlay.	" A. A. Cuthbert, <i>Hon.</i>
" A. Scott Matheson.	" T. Bost.	<i>Treasurer.</i>
" T. B. W. Niven.	" M. Honeyman.	" G. Crichton, <i>Hon. Secre-</i>
" James Wells, M.A.	" James M'Call.	<i>tary, 8, Montgomerie</i>
" G. G. Green, M.A.	" J. W. Arthur.	<i>Crescent, Glasgow.</i>
" George Reith, M.A.	" J. A. Roxburgh.	
Mr. J. A. Campbell, LL.D., M.P., Brechin.	Rev. W. H. Carlaw, Helensburgh.	
Rev. James Brown, D.D., Paisley.	Mr. W. C. Maughan, Roseneath.	
" J. B. Sturrock, M.A., Paisley.	Rev. R. B. Watson, B.A., F.R.S.E., Card-	
Mr. Stewart Clark, M.P., Paisley.	<i>ross.</i>	
Sheriff Cowan, Paisley.	" John Tait, Dumbarton.	
Mr. John Polson, Paisley.	" W. Hutcheson, Coatbridge.	
Rev. J. B. Smith, Greenock.	" John Pagan, M.A., Bothwell.	
" J. M. Jarvie, Greenock.	" George Wallace, M.A., Hamilton.	
Ex-Provost Morton, Greenock.	Mr. A. Cameron Corbett, Glasgow and	
Provost Binnie, Gourrock.	<i>London.</i>	

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of Council was held on Thursday, April 9; Donald Matheson, Esq., presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. W. Fuller Gooch.

The Secretary, Lieut.-General Field, C.B., reported that Mr. Arnold (Co-Secretary) was unable to attend, from indisposition.

DEPUTATION WORK.

Lieut.-General Field reported on deputation work, and also read report from Mr. Arnold upon his recent visit to Scotland.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Burmester, London.
Miss Charters, London.
Miss Browne, London.
Miss A. M. Marnock, London.
Mrs. Alexander, London.
Miss L. Ramage, London.
Miss Robertson, London.
Miss Webb, London.
Miss Allam, London.
Mrs. Clarke, London.
Major-General Beynon, London.

Mrs. Beynon, London.
Mrs. R. J. Scott, London.
Lady Caird, London.
Miss F. J. Williams, London.
Miss E. M. Williams, London.
Mr. Thos. Turner, Bristol.
Mrs. Row, Teignmouth.
Miss Balle Dickson, Sweden.
Admiral White, Blackheath.
Mrs. Leechman, Bath.
Lady Collins, Glasgow.
Mrs. Marshall Lang, Glasgow.
Mrs. Wm. Boyd, Glasgow.
Miss Boyd, Glasgow.
John Smith, Esq., Glasgow.
M. Fairley, Esq., Glasgow.
P. Galbraith, Esq., Glasgow.
Rev. A. Scott Matheson, Glasgow.
Rev. Jas. Paton, B.A., Glasgow.
Rev. M. Cochrane, M.A., Glasgow.
Rev. D. Hay, Glasgow.
Rev. D. M. Connell, Glasgow.
Rev. A. T. Donald, Glasgow.
Rev. John Burnet, Glasgow.
Alexander Sloan, Esq., Glasgow.
John Burnett, Esq., Glasgow.
— Tedge, Esq., Glasgow.
Rev. R. Galt, Glasgow.
A. Wood Smith, Esq., M.D., Glasgow.
Rev. J. M. Sloan, M.A., Glasgow.

Rev. W. Robinson, M.A., Glasgow.
 M. Honeyman, Esq., Glasgow.
 Mrs. Honeyman, Glasgow.
 A. Somerville, Esq., Glasgow.
 Alexander A. Cuthbert, Esq., Glasgow.
 Rev. Jas. Brown, M.A., Glasgow.
 Rev. G. G. Green, M.A., Glasgow.
 R. Hunter Craig, Esq., Glasgow.
 Mrs. Hunter Craig, Glasgow.
 J. Halley Craig, Esq., Glasgow.
 J. D. MacLaren, Esq., M.D., Glasgow.
 Rev. Professor Lindsay, D.D., Glasgow.
 Rev. Professor Candlish, D.D., Glasgow.
 Mrs. Service, Glasgow.
 Miss Service, Glasgow.
 Miss N. Service, Glasgow.
 Jas. Gibson, Esq., Glasgow.
 Jas. Sinclair, Esq., Glasgow.
 Rev. G. L. Carstairs, Glasgow.
 John Moffatt, Esq., Glasgow.
 Rev. B. S. Scott, D.D., Glasgow.
 W. J. Sloman, Esq., Glasgow.
 Mrs. Margaret Wright, Glasgow.
 Mrs. Angus, Glasgow.
 Miss Mira Smith, Glasgow.
 Rev. Henry M. Hamilton, Hamilton.
 Rev. P. C. Duncanson, Hamilton.
 Rev. E. L. Thomson, Hamilton.
 Miss Nelson, Hamilton.
 Miss J. St. Clear, Hamilton.
 Miss Buist, Hamilton.
 P. Keith, Esq., Hamilton.
 Mrs. Keith, Hamilton.
 Miss Keith, Hamilton.
 Mrs. Barnes, Edlston.
 Colonel Davidson, Edinburgh.
 Mrs. Davidson, Edinburgh.
 Miss Davidson, Edinburgh.
 Mrs. Murray-Gartshore, Edinburgh.
 Miss Murray-Gartshore, Edinburgh.
 Rev. George Douglas, Edinburgh.
 Mrs. Rutherford, Edinburgh.
 Miss Rutherford, Edinburgh.
 Miss Dougal, Edinburgh.
 Miss L. D. Dougal, Edinburgh.
 Mrs. Colonel MacDougall, Edinburgh.
 Miss Jane Clark, Edinburgh.
 General Nepean Smith, Edinburgh.
 Colonel Agnew, Edinburgh.
 Rev. Dr. Teape, Edinburgh.
 A. Graham, Esq., M.D., Edinburgh.
 Miss Graham, Edinburgh.
 Miss M. Graham, Edinburgh.
 M. J. Ford, Esq., Edinburgh.
 Mrs. Ford, Edinburgh.
 Rev. Armstrong Black, Edinburgh.
 H. C. Edwards, Esq., Edinburgh.
 David Ainslie, Esq., Edinburgh.
 Mrs. Swinton, Edinburgh.
 Rev. W. M. Falconer, Edinburgh.
 Mrs. Mure-Macredie, Edinburgh.
 Miss Mure, Edinburgh.
 Miss H. J. Mure, Edinburgh.
 Jas. Hunter, Esq., Edinburgh.
 Jas. Dalmahey, Esq., Edinburgh.
 Mrs. Dalmahey, Edinburgh.
 Rev. John G. Cunningham, Edinburgh.
 — Rettie, Esq., Edinburgh.
 Mrs. Rettie, Edinburgh.
 Mrs. Jas. Watson, Edinburgh.
 Thos. Gibson, Esq., Edinburgh.
 Alexander Fraser, Esq., Edinburgh.

Mrs. Meldrum, Edinburgh.
 Rev. J. Wardrop Gardner, Edinburgh.
 Mrs. Forsyth, Edinburgh.
 Madame de Fischer, Tegernsee.
 — Taylor, Esq., Burntisland.
 P. Guthrie, Esq., Midlothian.
 Mrs. P. Guthrie, Midlothian.
 Mrs. Findlay Anderson, Polmont.
 Colonel Purves, Dunbar.
 Mrs. Purves, Dunbar.
 Miss Purves, Dunbar.
 Rev. Jas. Dodds, Dunbar.
 Mrs. Dodds, Dunbar.
 Rev. J. Sutherland, Dunbar.
 Rev. Jos. Agnew, Dunbar.
 Mr. T. C. Murray, Dunbar.
 Mrs. Murray, Dunbar.
 Mr. George T. Tennant, Dunbar.
 Mr. John Smith, Dunbar.
 Sergeant A. Goodall, Dunbar.
 Mrs. Goodall, Dunbar.
 Jno. G. MacGregor, Esq., Dunbar.
 P. MacLagan, Esq., M.D., Berwick.
 Mr. Crease, Berwick.
 Mrs. Crease, Berwick.
 Rev. W. Thornbeck, Berwick.
 Rev. — Bowman, Berwick.
 Mrs. Bowman, Berwick.
 A. R. Lowry, Esq., J.P., Berwick.
 J. Gilchrist, Esq., M.D., Dumfries.
 Mrs. Gilchrist, Dumfries.
 Rev. R. W. Weir, Dumfries.
 Mrs. Weir, Dumfries.
 Miss Watson, Dumfries.
 Miss A. F. Watson, Dumfries.
 Rev. Jas. Strachan, Dumfries.
 Mr. Robt. Murray, Dumfries.
 Mrs. Murray, Dumfries.
 Rev. Chas. MacNeill, Dumfries.
 J. Gordon Brown, Esq., Dumfries.
 Rev. W. Anderson, Dumfries.
 Rev. Henry Parry, Dumfries.
 Rev. T. W. Tooley, Dumfries.
 Jos. Corrie, Esq., Dumfries.
 Matthew Allison, Esq., Dumfries.
 Alexander A. Watson, Esq., Dumfries.
 Jas. Scott, Esq., Dumfries.
 Rev. John Cairns, Dumfries.

QUARTERLY MEETING.

The Secretary reported quarterly meeting for united prayer having taken place on March 27, and was well attended. The special subject before the meeting was "Humiliation and Confession," with reference to the present crisis in public affairs.

ANNUAL CONFERENCE.

The Secretary laid before the Council invitation from General Committee and Christian friends (signed by ninety-seven) at Glasgow, for the Council to hold the Annual Conference this year in that city on October 6 to 8.

Resolution carried unanimously: "That the invitation be cordially accepted, and the high gratification of the Council on receiving the same be communicated to the brethren at Glasgow."

DEPUTATION WORK.

LIEUT.-GENERAL FIELD, C.B., reported that, by the kindness of the Rev. Dr. Donald and Mrs. Fraser, a drawing-room meeting was held on the afternoon of the 25th of March, at their house, Cambridge Square. The principles of the Evangelical Alliance, and its work at home and in foreign lands, together with an account of the late International Conference at Copenhagen, formed the subject of the address, and the warm interest excited was manifested by many of the friends present expressing their desire to become members of the society.

On the 26th of March, Sir Richard and Lady Meade most kindly gathered

friends together in their drawing-room. Some present had no previous knowledge of the Evangelical Alliance, and all were greatly interested in the sketch given of its operations. The Week of Prayer now observed in nearly all lands, the report of the Copenhagen International Conference, and the interposition of the Alliance in behalf of persecuted Christians, excited particular interest. One of the company—Colonel Malcolm, of Langholm, and an old member of the society—at the close of the meeting, gave his testimony confirmatory of all that General Field had stated. Some of the friends also gave their names for membership in the Alliance.

QUARTERLY MEETING FOR UNITED PRAYER.

In the March number of *Evangelical Christendom* the Council made an earnest appeal to all Christian people, in view of the serious aspect of public affairs, to betake themselves both privately and unitedly to the Throne of Grace, to make lowly confession of sin, and to entreat the "Lord of all" to sanctify the experience of vexation and grief through which, as a nation, we are passing; also to direct the counsels of our Government, and to watch over our armies, etc.

In harmony with this appeal, the Council invited members and friends to meet together on March 27, for humiliation before God, and to offer special prayer for our rulers and country.

At the time appointed the Council-room was filled with a large company, and the spirit of grace and supplication rested upon all; the season was a very solemn one, and the Rev. Henry Brooke, of Dovercourt, in a brief opening address, drew the thoughts of all up to the living God who in all ages has been the refuge and helper of His people in time of need. At the commencement of his address he referred to a story of the poet Cowper, who, when in a state of despair, arising from his mental malady, seeing God's hand in his deliverance from contemplated suicide, wrote his well-known hymn beginning:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm"—

in which occur the words:

"His purposes will ripen fast,
Unfolding every hour."

This, he urged, should be a ground of consolation at a time like the present, when all things around looked so threatening. Dark as the political outlook might be, the Christian should feel confident that God's purposes were being unfolded, and it may be, as the same hymn says, that we shall find that

"Behind a frowning Providence
He hides a smiling face."

It behoved us to be upon our watch-tower, looking especially towards that land which is destined to be the theatre of such great events in the latter day. It was worthy, too, of note that the Afghans, in whose defence we, as a nation, seem to be involved, are supposed by many to be descended from the ten tribes of Israel; and Russia, with whom we may be so soon at war, seems to be that great Northern Power described in the thirty-eighth chapter of Ezekiel under the name of Gog, for the words, "*Chief* Prince of Meshech and Tubal," were rendered by the Septuagint (the Greek translation of the Old Testament) Prince of Rosh, Meshech, and Tubal—the word Rosh being regarded as a proper name, and not *chief* as our translation made it. The similarity of the names of the three great divisions of the Russian Empire—Russia, Muscovy, and Tobalsk—with Rosh, Meshech, and Tubal, was very striking. There is enough in the threatened destruction of this great enemy of Israel to make the actings of Russia just now a subject of great interest to the prophetic student. Whilst asking God to avert the horrors of war, we must at the same time be prepared to see His purposes,

whatever they may be, carried out; and well would it be if all these warnings of the approach of the great events of the latter day led us more into separation from the world,

and into fellowship with the Lord's people, as well as into the attitude of expectation of, and patient waiting for the coming of our Lord Jesus Christ.

BLACKHEATH AND LEE BRANCH.

In response to the appeal made by the London Council, the Blackheath and Lee Branch convened their quarterly meeting for special humiliation and prayer, in the Concert Hall, Blackheath, on March 30th. The local Committee, in their invitation to members and Christian friends, remarked: "The hand of the Lord is stretched out in chastisement, but His ear is not closed to the cry of His people. On every side perplexity and distress exist, with rumours of war; the industries of the country are depressed, and

many thousands of operatives are out of work; while cruel and wicked men seek opportunities for deeds of violence." The attendance was large, about 300 of the Lord's people from the various churches being present. The Rev. D. Reith, of Christ Church, Greenwich, gave a very appropriate and solemn address, and much earnest prayer, mingled with thanksgivings, was offered, the subjects for intercession being classified so as to assist the brethren who took part in the proceedings.

BATH BRANCH.

THE quarterly meeting for prayer was held, by kind permission of the Incumbent, the Rev. F. Pocock, in the Prayer-room belonging to Portland Episcopal Chapel. The meeting was not large, but a most earnest spirit prevailed. Special prayer was offered for the Ministers of State, that they might be guided rightly in time of difficulty, for our troops engaged in the Soudan, and for the sick and wounded. Lieut.-Colonel Hare presided, and the following gentlemen took part in prayer: Revs. F. Pocock, G. Thomas, J. Jacob, and Mr. Hudleston Stokes. The Rev. R. Hutton read the 34th Psalm, and the Rev. E. Simeon, Minister of Percy Congregational Church, gave an admirable address on Isaiah xl. 28 to end, of which the following is a summary:—

The prophecy deepens and swells, foretelling the final triumph of our Lord and King, the eternity of God, His unfailing power, His shepherding care. The subject divides itself into three heads:

1. The wear and tear of spiritual life, even the youths, etc.

2. The means of spiritual revival. "But they that wait upon the Lord shall renew their strength."

3. How this revival may be looked for: "They shall mount up with wings as eagles," etc.

(1.) We are all aware of the wear and tear of physical life; there is the same in the spiritual life, to which all, even the very strongest, are liable; notice the cases of Isaiah prophesying for fifty years, and seeing no fruit; Elijah, John the Baptist.

(2.) The means we are to use: "Wait thou upon God;" we are to go to Him in our weariness. We fail not because our foes are strongest, but because we do not draw upon God for strength.

(3) We must run, and not be weary; doing our daily duties in life—not wasting precious time, and then trying to make it up by running. But we should daily walk with God; calmness being indicative of strength. Realizing by faith our position as seated with Christ in heavenly places, we shall be able to walk, and not faint.

RELIGIOUS LIBERTY IN AUSTRIA.

[From a Correspondent.]

I REGRET to inform you that the children of Protestant parents in this part of Austria (Graz) are not yet permitted to attend divine worship along with their parents. Our religious meetings are tolerated by the police, and well attended by the public; but the authorities abide by the strict order that no children under fourteen years shall be allowed to attend, threatening, in case of contravention, at once to forbid all reli-

gious meetings. You may easily imagine what our feelings as parents are. We have felt bound by conscience to leave the Roman Catholic Church, and now are compelled to see our children growing up without the influence, so needful and healthful, of any social worship. It is a bitter cup to the parents, and a threatening danger to the State. May the benefits conferred on our fellow subjects soon be extended to us!

DEATH OF THE REV. J. B. DOBSON.

It is our painful duty from time to time to record the decease of early members of the Evangelical Alliance who had taken a prominent part in establishing the society. One of these "fathers," the Rev. J. P. Dobson, of Chelmsford, was called to his rest on April 11th, in the eighty-fifth year of his age. During a period of nearly ten years—from 1849 to 1858 (some of the most critical years in the history of the Alliance)—Mr. Dobson, who was greatly beloved and esteemed, filled the office of Secretary, enjoying the entire confidence of the Council and of its officers. Sir Culling Eardley (who was then President), the Revs. Dr. Bunting, Dr. Steane, and Dr. King (the Hon. Secretaries), with whom Mr. Dobson was most closely associated in the work of the Alliance, were all removed from their earthly spheres before him, and very few now remain of Mr. Dobson's immediate coadjutors. Those still living, however, will not fail to remember his calm but earnest and affectionate advocacy of the cause of Christian union. As a speaker on the Alliance platform, he was universally acceptable, and his commanding and dignified presence only served to throw into bolder relief his gentleness of spirit. This is not the place to refer to his abilities as a preacher,

but the writer of this notice remembers hearing, twenty-five years ago, a most eloquent sermon from him on the text, "Thy gentleness hath made me great."

For many years Mr. Dobson had suffered from bodily weakness, which compelled him to relinquish all active service for the Master whom he had loved and served so well. During all these years, however, and even to the closing hour of his life, he took the liveliest interest in all that concerned the Evangelical Alliance. He followed with close attention all its proceedings, and greatly rejoiced in its prosperity. Indeed, he was never happier than when listening to details of the progress of a movement which he had had so large a share in consolidating. Though his life was prolonged to a great age, his mind remained clear to the last, and his dying words were an expression of regret that he had not been able to do more for the promotion of the Redeemer's kingdom.

It may be added that the Rev. Chas. Jackson, Rector of Bentley, who was for some time associated with Mr. Dobson in the Secretaryship of the Alliance, and afterwards became Secretary of the British and Foreign Bible Society, died within a week of Mr. Dobson.

CONTRIBUTIONS RECEIVED SINCE MARCH 24, 1885.

	s	d.		s	d.		s	d.			
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B. Jordan, Esq.	0	5	0	Colonel Moffat	0	5	0	Mrs. Hyde	0	5	0
Cheltenham Subscriptions, per				Rev. B. Bramham	0	10	6	Rev. Prebendary Macdonald	0	5	0
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J. B. Fell, Esq.	2	2	0	Mrs. Findlay Anderson	0	10	0	R. and Lady Meade's Draw-			
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C. E. Norton, Esq., and Mrs.	0	10	6
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F. Austin, Esq.	1	1	0
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•• Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, c.s., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, w.c.